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THE ARTS AND SCIENCES, LITERATURE. DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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NATURAL PHENOMENA.

Their Consistency, Continuity and Universality.

AN ESSAY, BY HON. F. H. BEMIS.

Read before the Psychological Society of Meadville, Pa., on Sunday Evening, Sept. 8, 1889.

"The harp at nature's advent strung
Has never ceased to play:
The song the stars of morning sung
Has never died away."

All natural phenomena (and there can be no unnatural phenomena) are the result of natural causes and must, therefore, be as permanent and abiding as the causes which produce them. All natural causes, because natural, must be as continuous, persistent and unfailing in their operation as nature itself; and nature, in its forces, is absolute, because it is an expression or projection of that divine and eternal energy which we call God.

All phenomena proceed from occult and hidden forces. The causes which produce them, whether from God or man, are beyond the ken of mortal vision. We witness the appearances, but eye hath not seen those hidden causes from which they proceed. This material universe is but a partially perceived phenomenon, embracing a variety of secondary or resulting phenomena; all proceeding primarily from an eternal cause. Matter is a phenomenon, but does not produce other phenomena. All phenomena proceed from being—spiritual entity—either absolute or dependent. And reason has never yet fathomed the hidden source of being, human or divine. Science is baffled and perplexed before the mysterious occult essence of life.

If the premises as stated are valid, then all phenomena, of whatever nature, come primarily from spiritual sources. And it would seem to follow that the spiritual, as well as the physical laws which govern this universe of mind and matter, are persistent, unchanging and absolute in their operation. They cannot be spasmodic or intermittent. If there is anything exceptional in this universal order, it must be an exception which verifies the uniform and harmonious operation of nature's laws. It must be an exception which proves the rule.

Human inspiration is a spiritual phenomenon. It is generic in its nature; and, therefore, common to the race. Whatever is true concerning the nature of one man, in one age of the world, is measurably true of all other men, in all other ages of the world.

Theologians talk about natural and revealed religion. It is a distinction without a reason for a difference. A religion that is from God must be in harmony with nature, because nature is from God. And God's word and works never contradict each other. A religion that is not in accord with nature could not be revealed to man, because man is natural—the child of nature, and he could have nothing in common with such theological abortion. Revelation is a natural process. Whenever a human mind, by natural endowment and by an inspiration, or intuition common to all other human minds, perceives a truth not previously known and has the mental capacity to formulate and state it so that others can understand it, a revelation comes—a truth is revealed. It is revealed because perceived to be true, not true because revealed. The truths of God are eternal and living verities. They are not a set of dead theological statements, outside of the natural order, stranded on the shores of time by some special dispensation of a by gone age. It is a narrow and superficial theology which conceives of a special revelation or a special Providence in any other sense than that all revelation and all providence is special as well as general, because proceeding directly from an immutable source. To eyes that see and ears that hear, God is eternally revealing himself—now, to-day as much as of old—

"We lack but open eye and ear
To find the Orient's marvels here."

Even theologians are beginning to understand that in the realm of matter there is no variableness or shadow of turning in that unchanging order which moves to sure and appointed ends. Whether they are able to understand it or not, God's methods, as seen in the laws which prevail in the spiritual realm, are not less unswerving in their immutable purposes. Whatever then is true in one age or in one religion is true in all ages and in all religions. And, I may add, whatever occurs in one age or in one religion, under like conditions, will occur in all ages and in all religions. Nothing can be true and nothing can occur, whether in the material or spiritual realm, outside of or in opposition to natural law, because natural law is but another name for God's way of doing things. It is the Divine and immutable order.

I have made these few brief preliminary affirmations of what seems to me fundamental and indisputable theological truths, as a logical basis upon which to predicate, and from which to deduce what is to follow.

I propose now, to consider in the light of the foregoing affirmations, the evidences of man's personal immortality; or, more properly speaking, the evidences of his continued existence, after what we call death.

There may be those who imagine they have knowledge of personal immortality through spiritual intuition. But I think the number is comparatively small. And, as intuition is not reason, such evidence is of no value, except to those gifted with this spiritual insight. The only real evidence of continued existence after death, is that of spirit return and spirit communion. This is the Christian evidence. "If Christ be not risen then is your preaching vain," says Paul. There is no dispute between Spiritualists and Christians as to the nature of the evidence. Spiritualists and Christians both understand Christ; when addressing the twelve he said: "Heal the sick, raise the dead." And where he is represented as saying: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues....they shall lay hands on the sick and they shall recover." And there is no dispute as to the gift of tongues on that memorable day of Pentecost, when devout men from every nation under heaven were addressed in their own tongue. "And they were amazed and marveled, saying, behold, are not all these which speak Galileans? And how hear we every man in our own language, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and Proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed and perplexed, saying one to another what meaneth this? But others mocking said: (after the manner of some modern Christians) They are filled with new wine. But Peter standing up with the eleven, lifted up his voice, and spoke forth unto them saying: Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and give ear unto my words. For these are not drunken as ye suppose; seeing that it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel. And it shall be in the last days, saith God.

I will pour forth my spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams."

There does not seem to be any dispute between Spiritualists and Christians, as to the gift of tongues in apostolic times. Paul thanked God that he spoke in more tongues than all of them, and he declared that God had set in the church "gifts of healing and divers tongues." Paul, you know, sometimes fell into a trance, as while praying in the temple at Jerusalem. Speaking of himself in the third person he says: "I know a man in Christ fourteen years ago (whether in the body, I know not; or whether out of the body I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body or apart from the body, I know not; God knoweth) how that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory." But I need not cite farther. The New Testament is full of evidence of spirit return, spirit control and spirit communion. If we may believe the record, the dead return to earth. Jesus after the crucifixion walks and talks with his disciples on the way to Emmaus, meets them in an upper room while the door is shut, and then vanishes away. Spiritualist and Christian believers assent to this record of events in apostolic times as being historically true. There is no dispute as to the varied spiritual phenomena, which it is said occurred in Judea over 1800 years ago. But as to the source of these phenomena and their continuance and universality, the Spiritualist and the Christian believer do not agree. The Christian bases his affirmation of these occurrences on the theory of a special and exceptional dispensation of Providence, an interference with the uniform operation of natural law. While it is admitted that these phenomena occurred in apostolic times, it is not admitted that similar phenomena have occurred in any other period of the world's history. This, they say, was an age of miracle, in which God himself, assuming human form, was the principal actor.

Speaking from the rational and spiritualistic standpoint, I take issue with this position. I do not concede that there can be a miraculous phenomenon,—if, by miraculous we are to understand an interference with natural law—or, in opposition to nature. In other words, with God's way of doing things. For God is immutable, and never contradicts himself. We may be sure that all phenomena occur, if at all, in strictest accord with natural law. In other words, we may be absolutely certain that this is the Divine and irreversible order. Mystery and darkness,—to our poor human vision,—may obscure and hide the causes; we may not be able, in our feeble comprehension, to harmonize apparent contradictions; but faith and trust in an immutable God will not let us believe that he ever contravenes or contradicts his unchanging purposes. Our faith in God, does not rest upon some supposed special and exceptional act. We have faith in Him because we believe He is immutable. We have implicit and unfaltering trust in His word as expressed in His works. And this is the only way God ever speaks. We trust him, because we know that the "still small voice," uttered in natural law, is the same yesterday, to day and forever.

We trust the promise that seed-time and harvest shall not fail, because of the constant recurrence through the ages of the seasons in their natural order. We retire to rest on each succeeding night with a conscious and unquestioned trust that the morrow's sun will usher in the coming day, because, since the morning stars sang their first matin hymn, it has never failed to do so.

Let us not vainly imagine that the laws which prevail in that interior realm of the spiritual world are less constant and unvarying in their operation. If there be an unseen spiritual realm—the abode of departed human souls—a world which this material world of ours is but the outward show and phantasm, we may reasonably infer that to its inhabitants, it cannot be less real and tangible than is ours, to our earthly conditions. And knowing that ours is subject to immutable natural laws, it would seem to logically follow, as we rise higher in the scale of being into that supermundane sphere, that like immutable laws and conditions, suited to that higher realm, would follow us there. They surely would follow wherever God reigns. And, if there be any subsisting relations between the friends remaining here and those who have gone thither; then such subsisting relations cannot escape the law of Divine and immutable conditions. In other words, these relations and the law of inter-communion cannot be essentially different now, between the two worlds, than they were at that distant epoch when the first human soul made the transit. Therefore I affirm with great confidence and boldness of speech, that if any human soul ever broke the silence of death, bringing comfort and consolation to the living, that it was in accordance with laws and conditions common to all other human souls. The spiritual laws and conditions which prevailed among the Christians in Judea over eighteen hundred years ago, are as operative now as then. When Jesus said, in his charge to his disciples: "Heal the sick," he recognized a universal spiritual law. These signs, he says, shall follow them that believe: "They shall speak with new tongues." They shall lay hands on the sick and they shall recover." If this was true in the time of Christ, it is true to-day—true by a law as permanent and universal as human nature itself. If speakers were controlled on that remarkable day of Pentecost to address their hearers, each in their own language, they were controlled in accordance with a universal spiritual law, as true and as operative to-day as of old. And if the dead returned to life then, as even Christians profess to believe, they returned because under certain conditions, it was as possible and natural for them to return to earth, and much easier, as it was, to enter spirit life. If the narrow and superficial position, that these marvelous phenomena, are peculiar to Judea; if no credit is to be attached to any similar antecedent or subsequent phenomena; if these occurrences are to be isolated from the orderly processes of natural law; if they are exceptional and not part of the divine order, then how poor and meagre are the evidences of man's continued existence, after the dissolution of the body! How ominous and suspicious are the eighteen centuries of silence and death, which have intervened! But if they are manifestations of the generic capacities of our common humanity, peculiar to no dispensation, age, or people; if they are intimations and evidences of man's immortality, which have distinguished all the great religious movements of the world; if they are part and parcel of the spiritual nature of man, then how potent and conclusive is their testimony.

There is a large and respectable class of theologians, who imagine they are especially "level-headed" and free from any suspicion of lunacy or fanaticism. They tell us that the spiritual phenomena of the apostolic times were the result of a special dispensation of Providence. They virtually say they were wholly ontside of natural law and order, which is God's usual way of doing things. They say it was an age of miracle, and that, although these marvelous phenomena occurred then, it is not to be presumed that they ever occurred before, or, that they will ever occur again. In the preliminary part of this essay I have tried to make it plain that an immutable God never does, and never can do things in that way. His acts, if he is eternal, must be as eternal as himself. That is, they must proceed from an eternal source and can have no special reference or relation to one age or people any more than to any other age or people. God's relations to the people of Palestine eighteen hundred years ago, did not differ from his relation to any other people in any other age or country. And it is a pity that it should be deemed necessary to so affirm.

It should be apparent to theologians that if God is immutable, as they profess to believe, he cannot be the author of a special and exceptionable dispensation. Because such dispensation would imply change. It would imply new reasons, not previously considered, as moving the Divine intelligence to adopt untried expedients to meet unanticipated moral contingencies. We cannot suppose an omniscient God, who is the absolute and eternal cause of all things, to be surprised by unexpected contingencies of any kind. I cannot, therefore, accept the theological notion of a special dispensation, because I believe in an immutable God, with whom there is no variableness or shadow of turning. Let not the advocates of a special dispensation or interposition imagine that their view magnifies and exalts the attributes of Deity. The conception of God which concedes no possible failures to be provided for is a much more worthy and just one. God is the author of but one dispensation of moral government, and that is from eternity. That dispensation is absolute, irrevocable and self-executive. It is a part of the moral nature of every child of God. And there is no escaping or evading it. That it will ultimately, without revision or supplement, work out its beneficent purposes, is no more uncertain than that any other eternal cause will fail of its necessary effect. Therefore I have faith that in the beginning God implanted in the nature of man the elements of a divine moral government, which required no afterthought. This dispensation of God's moral government carries along with it all necessary remedial agencies. It requires no subsequent plans or schemes to accomplish its purposes. It will take care of itself. And as it has God for its author and eternity for the scope of its operations, we may be sure it will eventually work out for every soul its beneficent purposes.

I have tried to illustrate the consistency, continuity and universality of all phenomena proceeding from the same generic source. This is certainly true of all phenomena proceeding primarily from one great First Cause. And I have inferred, and I think logically, that this must be true of spirit phenomena. For whatever is true of one human spirit, in its generic powers and capacities, must be true of all other human spirits. It must be true of the *genus*, because that is a law of nature. In other words, it is the eternal and divine order. The phenomena then proceeding from one human spirit, must be possible and common to all other human spirits. Therefore I have reasoned that if the spirit phenomena which occurred in the apostolic age were genuine and reliable, it is fair to presume, on equally conclusive testimony, similar phenomena are genuine and reliable in our own age. If they occurred in any age or country, among any people, then, under similar conditions, they may be expected to occur in any other age, in any other country and among any other people. And I may be permitted to remark, in passing, that those who profess to believe in New Testament miracles and in the signs which Jesus said should "follow them that believe," while they deride and jest about the lunacy of those who so universalize and confirm those ancient marvels, make a pitiful exhibition of their own shallowness and stupidity. Like the Scribes and Pharisees of old, they build the tombs of the prophets and garnish the sepulchers of the righteous, while by the spirit they manifest they betray their true spiritual descent from those who killed the prophets. With whom to-day are the signs which Jesus promised should follow them that believe? Surely not with those who cry "modern delusion." But let it not be forgotten that when that supposed ancient "delusion" made its advent there were those who accused Jesus and Paul of being "beside themselves." And just as in modern times what could not be met in any other way was attributed to the devil.

I know of no proof of continued existence after the death of the body, unless it be through spirit communion and spirit return. This is presumably the Divine method.

It is inconceivable that an Infinite Personality could reveal it in any other way. We cannot logically and reasonably presume that a being who, if personal, must be contemporaneously personal to all of his offspring at the same instant, could come into such specific and exclusive relations with any one of them as to reveal some special truth to such individual without necessarily, at the same time, revealing it to all the rest if equally competent to receive it. Such a process necessitates a finite and not an infinite capacity. It is too small, too narrow and limited to come under the specific and exclusive direction of an eternal and an omniscient God.

Again, if God is eternal, it follows that his acts must be eternal as well. And they cannot therefore be specific or take place in time. They must necessarily pr[illegible] from causes eternally operative, and could therefore be no more personal to any one individual than to any other individual. To deny this is to deny the divine attributes, as is easily demonstrable. Hence if we have any evidence, ontside of human reason and intuition, of continued personal existence after the dissolution of the body, it must be through and *only* through, spirit return. And if we have this, as has been shown, it must be common to all ages, all countries and all peoples.

"Laugh, you who never had
Your dead come back; but do not take from me
The harmless comfort of my foolish dream;
That these, our mortal eyes,
Which outwardly reflect the earth and skies,
Do introvert upon eternity;
And that the shapes you deem
Imaginations just as clearly fall,
Each from its own divine original,
And through some subtle element of light,
Upon the inward spiritual eye
As do the things which round about them lie,
Gross and material, on the external sight."

The Religion of Humanity and Church of the Spirit.

HON. A. H. DAILY.

In the year 1848, a great factor in the solution of the problems of life, announced itself to the world. It was old in traditions, but a new comer to the consciousness of mankind. Coming in the meridian of the nineteenth century, it has been pushing and struggling in devious ways for recognition as a potent solvent, in the mightiest questions affecting the welfare and destiny of man. On the whole, its welcome has not been warm or genial. It has been a terror to some and cursed by others, while to an ever increasing multitude it has been welcomed as the Second Advent of the Messiah, to pervade the world with the sweet influence of Christ, and perpetually to establish the kingdom of heaven in the hearts of mankind. Its coming has not been a harbinger of peace, but of conflict. There is nothing more incisive than the sword of truth, and this reformer came, weapon in hand. It has severed congregational bonds, and set men free from denominational restraint. The "blind leaders of the blind" are losing their hold upon the leading-strings of their subjects, and men are saying like the man of old, "Whereas I was blind, I now see."

This new comer is generally termed "Spiritualism" or "Spiritism." The forty years of its work have been prodigious in results, with no creed, with no "Head Center" to direct it in its movements, with no great organizations to command attention. This can be accounted for quite easily. It came in an age when nations, separated by oceans, touch each other in constant living thought. Thought finds expression in the language of men to be published at the ends of the world the day it is uttered. The general dissemination of knowledge has prepared mankind to receive the ever increasing announcements of the new discoveries of this wonderful age. The possibility and method of spirit communion having been published we see the results. No creed which the ingenuity of man can formulate, will or should be adopted to have any binding effect upon any Spiritualist, when what is asserted becomes fallacious, beyond the declaration of those cardinal principles which underlie the laws governing the conduct of men towards each other. The highest civilization of the age is built upon the observance of these laws, and that sect which sets them at naught, or tolerates their violation in silence, among its members, deserves the abhorrence of respectable people. Spiritualism, unfortunately, suffers from the mistaken judgment of those who do not know, and from the perverted judgments of those who do know, that dishonesty and immorality are as repugnant to the religion of Spiritualism (for it has a religion) as they are obnoxious to any religion extant.

If I understand you rightly, you are discussing the feasibility of uniting a class of persons who recognize that "God, as the Universal Father, and man as the universal brother. The spirit of love and wisdom is the one working life of both." Very likely nearly every Spiritualist in fact, and every one who believes in any of that which is denominated its phenomena, could subscribe to what is thus asserted. Will they? And suppose they do; what then? Have we gained one step towards accomplishing what you, and unnumbered thousands of true men and women, who are Spiritualists at heart, if not in name, are seeking and praying for? I think not; and neither do I believe that the great majority of that latter class will subscribe to anything which shall classify them as Spiritualists. The reason is apparent. Timid persons will be reassured, by a firm stand of strong hearted men and women under a banner which has no uncertain signification. The good within us we desire to make better. The soul aspires to those heights which it has never seen and to a love too divine for human expression. No formulation can be final. What seems the ultimate to day may not be so to morrow. It is probably your purpose to hold that to live on the plane of universal Brotherhood is impossible to those who violate the laws of morality. I like what you have formulated; but I would go farther for the reason stated. I would declare as one of the purposes of the organization, the establishment of reliable sources of information throughout the country, and the concentration of efforts to maintain our liberties against the encroachments of special or general legislation calculated to abridge our

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or dc, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?

2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars

5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY R. M. JONES.

My father was never a church member. My mother was a member of the Campbellite church. I became a member of the Free-will Baptist denomination at the age of seventeen and continued my connection with them until I was twenty-three years old, and although I had tried hard to conform to church rule and beliefs I had many doubts and misgivings that only needed fanning into a blaze. About this time, 1859, circumstances threw Paine's "Age of Reason," Taylor's "Diegesis," and "Nature's Divine Revelations" into my way, which so revolutionized my theology that I never entirely recovered from the effect; but on the contrary, my mind was thoroughly aroused and from that time to the present I have tried to acquaint myself with this new-old philosophy, for I find it in the history of all tribes, nations and people. All my information until about four years ago was derived from book and periodical readings, for up to that time I had never seen any physical manifestation of the power of spirit. At that time a few of us formed a circle at this place and after a long time we were well repaid for all our trouble, in the way of rappings, table tippings, writing and lights, proving the power and presence of an unseen intelligence.

I am fully of the belief that the grand laws of evolution are at work forcing out the great truths of modern Spiritualism just as the June sun forces out the beautiful rose; but it is not a religion. Religion is reverence of the creature to the Creator, including such acts as show his dependence on Him. Spiritualism is a belief in, or a knowledge of a continued existence of the soul or spirit after the change called death, and a belief in, or a knowledge of, the fact that under favorable conditions communications are had between spirits and mortals. And when we hold converse with our loved ones in the beyond we do not of necessity have to connect our minds in any way with Deity.

I look upon modern Spiritualism as a science coming to us a teacher to prepare the mind of man for higher thought and nobler deeds. Yes, as truly a science as mathematics, astronomy or any of the exact sciences. Let us call it the science of Eternal Life.

The greatest need of the spiritual movement to day is unity of action. We all believe alike on the main features of spirit teaching, and I do not believe that there is any body of people in the world that could so nearly harmonize as the Spiritualists do in belief; but our divided action weakens us. I have known many Spiritualists who dared not let themselves be known because they had to shoulder the whole load, whereas, if they were properly united with others, they would have had strength. I am not in favor of dogmatic chains but there certainly is unoccupied ground, somewhere, between the two extremes, where we could raise a banner, centralize our force and make a stand for progressive right. If Spiritualists would be benefited by the psychic laws now being discovered, they must unite—first in home life; then in the neighborhood, then in general unity.

Crestline, Kans.

W. M. HAVILAND.

1. My parents belonged, when living, to the Congregational church. I have never been in sympathy with any orthodox denomination, from the fact that I am not a believer in a tradition handed down from the dark, barbarous, ignorant and superstitious ages of the world, having no proof to establish the doctrine claimed, and I regard it as a false system of religion. I believe it narrows the mind and hardens the heart. I believe that the teaching of the war God of the Bible and the numerous crimes committed in His name naturally corrupting to the morals. The world moves and looks ahead, and not backward. The vicarious atonement is naturally a license for any crime. Under the Christian religion, the blackest criminal, by professing Christianity, may soar direct from the gallows to heaven.

The resurrection of the body is another of the great fallacies of the modern world; it is clear that Christ's resurrection was nothing but a mere spiritual manifestation (St. Luke, 24, 37)—"And he vanished out of their sight." The Bible may have served the people of that day as a code of morals, but all of the most enlightened of to-day have outgrown it. That the Bible contains some truths is evident, and as far as that goes it will stand forever. I charge the orthodox churches with being the enemies of science from its earliest history to the present time; the case of Galileo, and of Michael Servetus, burned at the stake by John Calvin, as a heretic, and other cases too numerous to mention.

2. I have leaned toward Spiritualism for thirty years.

3. What convinced me was much phenomena that I know to be impossible to explain by any hypothesis other than a spiritual one. I have seen much and read much on the subject, and find that corroborative statements go back as far as history goes. As the establishment of any fact depends wholly on the competency of the witnesses, I find that thousands of the most profound thinkers and most brilliant people of the age are believers in modern spiritual phenomena; but my own investigations have convinced me.

4. I do not regard Spiritualism as a religion, necessarily, but rather a science, though any system of faith and worship may be made a religion. A religion can be founded on Spiritualism.

Spring City, Nev.

RESPONSE BY D. L. SHAW.

1. My mother passed to spirit life while a member of a Baptist church. My wife and myself were also members of the same church for twenty years, when we both left and joined the Universalist church nearly thirty years ago.

2. It is not quite four years since we admitted to our friends and the world that we were Spiritualists.

3. Three years ago last Christmas my only daughter, nearly eighteen years old, passed to the (as I now believe) higher life. She had learned the art of painting flowers, was an excellent penman and a fine young lady of modest mien. A short time after we laid her beloved form in the grave, we received a letter from a friend of hers, directed to my daughter, they not having heard of her decease. My wife is not a good and easy writer, but she took it upon her to answer the letter. Soon after she commenced writing her hand was taken with some unseen influence, and it seemed to her that our daughter was guiding her hand. Very soon after this her hand was used in the same way and she drew plants and flowers with a pencil, one of which is a rose bush. On the bush are four blossoms and under it are four buds, one just ready to bloom and three smaller ones. We have two sons left, four children having gone to the Summer-land. We have had many drawings of a similar kind, but I will tell of only one more, which is a drawing representing the summit of a volcanic mountain, above the apex of which appears an object resembling the lower part of a balloon filled with carnations. Good artists tell us that it is well done. When it was completed my wife turned the drawing over and the spirit of our daughter wrote, "Well done, mother," and signed her name in full. Many of the drawings have the initials of our daughter printed on them, the same as she used to make in earth life. The evidence that I have obtained in the home circle, by table tipping, drawing, and some automatic writing, together with sittings with a medium who is an old friend and has never used her gift to obtain one dollar (a writing medium) has satisfied me of the truth of spirit return. I have a large number of communications that I received through her hands and I have never seen any in print more beautiful. Some of these are absolute tests, she not knowing anything of the parties or their names. I invite all persons interested in spirit phenomena to come to my house (including the Seybert Commission) and if they can explain what I can show them, on any other ground than that it is by unseen intelligences that these things were produced, I will pay them one hundred dollars for such knowledge.

If I had the ability I should be pleased to say something on the other questions asked in the JOURNAL. I will only add that I do wish that all dishonest mediums and shams might soon go to their own place and stay there.

Chicopee, Mass.

INFLUENCE.

An Essay by a Canadian Lady, Delivered to a Literary Club.

The subject I have chosen is that of "Influence." Not because of its tremendous weight and importance in the religious and moral world, but because to me it is the most curious, interesting and far-reaching mystery connected with that curious, interesting and mysterious creature—man.

Many are the names, scientific and poetic, which are given to this faculty or gift, but analyze any or all of them, and they are resolved back into the subject of my plunge, whereby it is impossible for the soul or mind of man to live alone; that forever it must reach after and touch the souls and minds of others, swaying unconsciously, and all the more powerfully for that unconsciousness, the current of their thoughts and will and being in turn re-acted upon,—for the two, influence and responsibility, are inseparable; wherever mind touches mind there must be the answering touch. I should like here to quote a very beautiful thought from the lips of an American woman who influences the minds of hundreds, or more probably thousands, of her fellow-countrymen: "You thought that, perhaps, your expression of last year had dropped upon deaf ears and was lost forever; but it returns to you to day in some soul that was touched by it, warmed by it, or restrained by it; and you find that even as nature loses not a single leaf of the year, but hoards them all and gathers them into her own special garners to be returned again to the glorious face of the earth, helpful in renewing her beauty again, so it is with the falling leaves of the mind."

Who shall say, then, that his or her thought is original; for thought once born lives forever, and what springs freshly in our minds to day we have probably unconsciously drawn from the current of thought of other minds, and very slightly tinged with the individuality which forms, as it were, the shores of the streams and keeps them from merging into one sea. Isolated from this fluctuating, ever-changing flow, the individual mind, in the generality of cases, becomes torpid, inert, and like a rusty instrument, unfit for use. To me this shows very clearly the necessity for contact with other minds, and those, living ones. Is not this the reason for our forming a literary society, instead of devoting the time so spent to solitary study, in which very possibly we should gain more actual knowledge? To form a thought-focus, to meet the friction that will rub the rough edges off and make our knowledge and thought fit for use instead of an idle store, is not this the benefit of associating with our fellows?

It has been suggested that the reason of the dearth of original, action-producing thought in the middle-ages was the prevalence of the monastic system of solitary thought and study—men's minds, secluded as far as it was possible to be from influence of others, descended to the merest puerile trivialties. In this connection if we take a backward survey of English literature is it not curiously suggestive that all the brightest lights appeared in clusters? That there were what are truly called "Golden ages of literature"?

May it not be that the great sea of thought, stirred to its deepest depths by the rising of some "bright, particular star," is moved to cast up treasures of equal value from its hidden stores? But this is mere speculation, from which we turn with interest to the extraordinary domination which individual characters have obtained over others, not usually from great intellectual force, not from moral beauty or purity particularly, but from the sheer force of character, the overwhelming power of individuality, which like a rushing stream bears everything before it. Take for instance Napoleon. It is related of him by Tolstoi, I quote this second-hand, how the Chasseurs, on one occasion, threw themselves into a river, not looking for a ford because he was looking on, and before that awful presence they dared not do any but the most daring thing to use a paradoxical expression,—tried to swim and drowned! What a tremendous force of character was that which could mould the will of a nation lightly in his hand, and use greater military genius than his own as his tools, as in the case of Marshal Ney. Another striking example of the force of personal influence is that of General Gordon.

Arch'd Forbes tells in his life, how, while he was Governor-General of the Soudan and was endeavoring to put down the slave-trade, he rode alone three miles from Dara into a camp where the slave-robbers were 3,000 strong, "gave them," as he himself said, "his ideas in choice Arabic," and reduced them to submission. In his journal he tells that the effect of his mere presence on a Turkish Pasha was such, that the eastern potentate's fingers trembled so that he could not light his cigarettes. Numerous other instances might be cited of this power,—notably that of Mr. Gladstone, the magic influence of whose speech and presence carries before it, for the time being at any rate, the opinions, and principles even, of his opponents.

I do not mean to say that strength or force of character is always an essential in the power of individual influence. Who does not remember Bret Harte's beautiful story, "The Luck of the Roaring Camp," the influence of a little unconscious child on a camp of rough and coarse miners, softening and refining their rugged lives. Nor did I mean to belittle the power of purity and nobility. Mrs. Browning has idealized what a woman's influence should be in the lines;

> "She never found fault with you, never implied
> Your wrong by her right, and yet men at her side
> Grew nobler, girls purer."—

And again:

> "The weak and the gentle, the ribald and rude
> She took as she found them, and did them all good."

But to pass on to another aspect of the subject. One of the most curious phases of influence which has come under the investigation of modern science is that of mesmerism. Before going further, I should like to explain what, so far as I can discover, is the difference between hypnotism and mesmerism, which are often used as synonymous terms. The former is a state of induced somnambulism, in which the higher functions of the brain, consciousness and will are subordinated to the mere automatic response of the senses. This state may be brought on by the subject himself, by a fixed gaze at some particular object or in some similar way. The latter is a state in which the mind of the subject is dominated by some influence of the operator; so that a suggested idea rules his consciousness; so that the subject feels the sensations of the operator without suggestion or contact; and so that general or local absence of feeling is induced. The two latter conditions are, of course, not so strongly proved as the first. Instances of a suggested idea ruling the subject's consciousness will rise directly to the mind of every one, but it is indeed strange to hear of a mesmerized subject indicating on his own body, time after time, the spot where his operator had been pinched, slapped etc., and describing with fair accuracy the taste of different substances which the operator ate, the subject being blindfolded and the operator at some distance behind him. Many instances of this "community of sensation," as it is called, could be quoted but for the time they would take; one in particular occurs to me: On one occasion a certain Mr. Smith, a very successful mesmerist, had mesmerized a man called Conway. After various experiments in this line had succeeded, Mr. Smith took some cayenne pepper in his mouth. Conway at once showed strong signs of distress. "Oh! you call it good, do you? Oh! give us something to rinse that down. You've put some cayenne pepper down my throat I know." I may say I quote my examples from the Journal of the Society for Psychical Research so they are sure to be authentic.

Then, again, the third condition of mesmerism, that the subject is so dominated by the operator that actually total absence of feeling in different members is produced. To insure no bad effects following what, under normal conditions, would be great pain, electricity is frequently used for experiments of this kind, and any one who knows the agony of a strong electric shock will readily believe that it must be a very great power or influence that could prevent his jumping and screaming when he receives it.

Thought transference does not come under the head of influence, in its usually accepted sense; but to me the numerous and extraordinary instances of this faculty, we know of from well authenticated sources, under different forms and conditions, prove very conclusively how narrow is the dividing line between mind and mind. How little do we "mortal millions live alone," and consequently how tremendous, how inconceivable and undeniable is the influence each must exert over the other! How little can man alone form out of the raw material, temperament, with which he comes furnished into the world, the finished structure, character. But to return to my point of thought transference. I have been reading so many curious and interesting cases of this kind, that the difficulty in a short paper like the present, is to select the most telling without taking up too much time.

I pass over the experiments with cards, numbers, names, etc., which many of us have seen successfully tried, to a far deeper part of the same science,—rather a debatable land, the knowledge of which, it has been said, will never grow till it is realized that the question "Do you believe these things?" is childish, unless it has been preceded by the inquiry, "What do you know about them?" The first case I quote as I found it, in the first person, with no name given:

"One Sunday night, last winter, at 1 A.M., I wished strongly to communicate the idea of my presence to two friends, who lived about three miles from where I was staying. When I saw them a few days afterwards I expressly refrained from mentioning my experiment; but in the course of conversation one of them said: 'You would not believe what a strange night we spent last Sunday,' and then told that both the friends had believed that they saw my figure standing in their room. The experience was vivid enough to wake them completely; and they both looked at their watches and found it to be 1 A. M."

The second is one of many such cases as must occur to us all:

"Mrs. Birkbeck, wife of William Birkbeck, a banker of Little, was taken ill and died while returning alone from a visit to Scotland, her husband and three children remaining at Little. One morning between 7 and 8 o'clock the relation, to whom the care of the children had been entrusted, went into their room and found them in a state of great excitement, sitting up in bed. "Mamma has been here," they cried and the little one said, "She called 'Come Esther.'" Nothing could make them doubt the fact, and it was carefully noted down to entertain their mother on her return. That same morning as their mother lay on her dying bed, she said, "I should be ready to go if I could but see my children." She then closed her eyes to open them, as the watchers thought, no more. After a few minutes of perfect stillness she looked up brightly and said, "I am ready now, I have been with my children," and passed peacefully away. When notes taken at the two places were compared, day, hour and minutes were the same. The little Esther did not long survive her mother, though the others lived to old age.

One more instance I will mention, though the details must be omitted: Four friends, whom we may call A. B. C. and D., were living in four different European countries. A. was in great mental distress on account of a wrong step she had determined to take in a matter which no one but herself knew. One night when she was suffering keenly, her three friends, B. C. and D., each had visions of her, apparently in some position of danger, suffering and distress, from which they were unable to rescue her; and so vivid was the impression that the next day each wrote to inquire of her welfare.

I must repeat my object in giving these illustrations, (which, as I before said, are unquestionably authentic), namely: to show the exceeding closeness of the tie which binds mind to mind, soul to soul, which, under ordinary conditions it is almost impossible to realize. What, therefore, is the conclusion we draw from this realization? Is it not this? That as all matter is one, and no atom can exist independent of its brother-atoms bound primarily by the great law of gravitation, so, since God breathed into man the breath of life, and man became a living soul, all mind is one, bound together by the great power of influence.

Truly "not one of us liveth unto himself," and the highest motive for our endeavor to attain knowledge, purity, nobility and goodness is not the desire to possess these qualities, desirable though they be, but that our possession of them makes their attainment easier and more likely to others. So let us instruct, ennoble, enrich and beautify ourselves, that we may instruct, ennoble, enrich and beautify our less happily circumstanced brothers and stretch the arms of a pure and noble influence down to future generations.

Marriage and Kinship.*

The subjects which have been considered in Mr. Wake's treatise are among the most important which a lover of the human race can consider. There should be no diffidence, no hesitation, no unwillingness to give it careful attention. Every interest vital to society and human happiness is involved. The intelligent understanding of the matter is essential, therefore, to a just and proper regard for the social relation under consideration, and the performance of the obligations incident to it uprightly and with a good conscience.

Mr. C. Staniland Wake has been for many years prominent as a member of the Anthropological Institute of Great Britain, and an active contributor to the literature which has been prepared and printed under its auspices. Several volumes of great value and deeply interesting to students and amateurs of anthropological learning have issued from his pen, the enumerating of which would be sufficient evidence of the author's diligence and fitness to instruct in the field of research which he has so faithfully occupied. His numerous monographs on Human Races, the Evolution of Morality, Phallicism, Serpent Worship, etc., etc., constitute a library in themselves, much knowledge compressed into brief space.

Accepting in a great degree the notions of modern scientists and reasoners like Herbert Spencer, Darwin and their congeners, he treats of the marriage relation in its present forms in civilized society as a development from more primitive conditions. Society is based on two instincts which are as powerful in their operation in the animal kingdom as with mankind—the instinct of self preservation and the sexual instinct. The latter is equally fundamental with the former, and it is no less general. Its subjective phase concerns the individuals whose coaction is required, and is expressed outwardly in the union of the sexes in "marriage," using this term in its widest sense. The objective phase relates to the results of this union. The parental instinct thus arises, giving rise in turn to the development of the idea of kinship.

Mr. Wake presumes accordingly that the sexual instinct being thus fundamental and general, absolute promiscuity between the sexes may have once existed, although there is no evidence of its having done so. It has been hindered by certain influences which have operated from a very early day, among all the races of mankind. They consist first, of social restraints arising from the claims of parents or others over the conduct of females in their family group; and secondly, of natural restraints from the feeling that persons closely related by blood ought not to form sexual alliances.

The second chapter of the work is devoted to a discussion of the subject of promiscuity, which numerous anthropological writers suppose to have once existed. Mr. Wake has been very full in his references upon this subject, disagreeing, however, in a marked degree from their conclusions. Promiscuity does not exist among the quadrumanous and lower animals, and there is, in fact, nothing in the present experience of mankind to authorize the view that it has passed through such a stage although the phenomenal phases of marriage are varied and sometimes of an eccentric character. It becomes necessary, therefore, to ascertain the ideas which governed the development of the sexual relations among the earliest races. There must have been certain rules and regulations; to these Mr. Wake devotes his next chapter. The social restraints already defined must have led to the formation of a rule of conduct the observance of which would be stringently enforced. "Capture" by one horde or group from another might gradually become established as a means of obtaining women, but it would be regarded as a measure requiring strict retaliation, and would seldom be resorted to so long as the neighboring hordes remained friendly, and women could be obtained by other means.

The regulations springing from the operation of natural restraints could be no less stringent. The sexual passion is much less easily aroused into activity between persons who grow up together from childhood than between other individuals. The offspring of the same mother would be looked upon as nearer of kin to each other than to other children, even of the same father. This would hinder sexual connections between them, although such might exist between children of different maternal groups. The Hebrew Scriptures seem to adopt this rule. All sexual conduct was primitively regarded as right and proper which was not opposed to any social regulation or natural restraint.

Mr. Wake does not accept the opinion of Hon. L. H. Morgan of Rochester, N. Y., that kinship was once universally traced through the mother only, as among the aboriginal peoples of North America. The family group composed of the mother and her offspring, is the real social unit, bnt it has a paternal head likewise. This group ultimately develops into the larger group, to which the term *gens* or *totem* may be applied. The prohibition of marriage between persons in the same group, exists very generally. Exogamy is widely prevelent, as numerous examples show. There is no necessary connection, however, between this and marriage by capture; indeed, the lower races hold captives in low estimate. We have no reason to quote Lubbock, McLennan and other writers, who are copiously cited in opposition and then answered. Yet it is necessary to read them to obtain a clear conception of Mr. Wake's reasoning.

Two customs which seem very remarkable to us have been elsewhere held in great esteem. One is that of sexual hospitality, in which a man lent his wife, daughter or sister to his guest. This has been general in West Africa, some parts of Central Asia, among various American tribes, and in lia. The other practice was viewed as ous. Strangers were anciently permitte .. Oriental countries to participate in such hospitality within the temples; and to render it was regarded as an act of superior piety. The naturalness of sexual conduct, it was believed, was enough to show it acceptable to the divinity. The unmarried women were so employed; and they were sought after in marriage as favored by the goddess of fecundity. Eventually the *hetæræ* of Greece and other countries were the principal dispensers of this hospitality, as it was regarded, and were free from disrespect accordingly.

Marital arrangements were both temporary and permanent in many countries. The Romans and other peoples had a custom of *usus* which permitted a breaking of the contract at the end of the year, by the wife's absence for three nights. The Arabs had a similar practice.

One form of permanent marriage subsisted between groups of individuals; each tribe being in two groups, in which the men of one division were collectively as husband to all the women of the other. This is called *punalua* in Hawaii. The chapter relating to this subject presents a very extended delineation of the custom and its numerous modifications. Miscellaneous as these alliances appear at first sight, they are governed by rules so strict as to obviate the promiscuity which has been supposed. The great view seems to be to prevent marriage relations between persons near of kin. We cannot, however, present the matter in detail, but refer the interested reader to Mr. Wake's volume.

The punaluan marriage has two phases—several brothers, own or tribal, having wives in common. Mr. Wake doubts, however, whether any systematic polyandry existed, in which the joint husbands were strangers in blood, and his reasons appear cogent. The community of wives in the military caste must not be included under the head of polyandry; in Europe soldiers are usually forbidden to marry, and in other climates the endeavor is to render marriage as little burdensome as possible. "Accessory spouses" of the character of the ancient hetæræ are permitted, therefore, to meet the demand. The children in such cases belong to the family or gronp of which the mother is a member. In Yemen was a form of marriage in which the woman remained in her father's house and dismissed her husband at will, and her male relatives were her protectors. The Thibetan custom is that of the Maha Bharata,—the woman being the wife of all the brothers of a family. The Todas of India have this custom, as well as the Singalese of Ceylon, and the Iats of the Northwest provinces.

The Hindu and Hebrew law that a man should marry his deceased brother's childless widow, Mr. Wake does not consider as a relic of polyandry. As Sir John Lubbock affirms, it is more intimately connected with the rights of property.

Polygyny was well nigh universal among the American nomadic tribes, and general in Africa and parts of Asia. Generally one wife has the superior rank; as in the family of Abraham, the two women Hagar and Keturah were subordinate and their children excluded from inheritance. In the household of Jacob, where two of the wives were sisters, and the others "handmaids" there seems to have been dispute. Rachel was "loved more than Leah," till the birth of children by the latter gave her the ascendancy and the place in the family tomb. Their children, however, were claimed by their father, and Jacob abode with them till he "stole away unawares," and having been overtaken they were formally manumitted. Wives were the property of the heirs, as the wives of Saul were given to David, and Absalom when seizing his father's throne, took also his concubines.

If a wife was childless, another might be taken. Even in Christian countries this has been permitted by Pope and reformer.

Mr. Wake enumerates several reasons for plural marriage, several of which, however, appear to us fanciful. The increase of personal influence seems the most plausible. Old men are, however, the more prone to polygyny—a fact which suggests to us that a motive for the practice is similar to that in the case of Abishag and King David.

The general and painful fact in the matter is that women are regarded as inferior beings and treated accordingly. Their lot in polyandry, however, is generally superior to what it is in polygyny. Thus, as Captain Turner declares, the women of Tibet enjoy an elevated station in society. Possibly, nevertheless, Buddhism is an important factor in the case.

The Chinese regard a plurality of wives as an "impropriety." In Ceylon the nobility are monandrists, and regard the plurality of husbands with disfavor. Mr. Wake cites various authors in regard to the development of this sentiment and concludes very reasonably "that the true cause must be sought in the development of a sense of self respect, such as the Chinese exhibit in relation to marriage."

The rule of descent is next considered. This is evolved from the parental instinct. As a fact, the kinship of the child depends on the conditions of the marital contracts of its parents. Whether descent shall be traced in the female or male line depends on whether or not the woman's kin have given up their natural right to the children of the marriage. If the husband does not pay for her, the children belong to their mother's kin; but if he pays a bride-price, they may belong to his family. We must again refer the reader to the extended citations from the customs of various Asiatic, Polynesian and other savage and barbarous peoples, whose definitions of kinship, are extremely complicated, and often unphysiological. Yet they afford us a very good understanding of many usages and notions among ourselves, which appear otherwise to be without sufficient reason, if not altogether absurd.

As declared by the Hon. Lewis H. Morgan of the Iroquois and other American native tribes, the custom of tracing descent through females has been preferred by many peoples from a very early period. "There is evidence, moreover, that it has in some cases, been replaced by the tracing of descent through males, while it does not appear that the converse process ever takes place." Even in the Southern States in the time of slavery the children of female slaves were born to the condition of the mother, *Partus sequitur ventrem*. In the second chapter of the book of Genesis, marriage was defined by the sentence, "A man shall forsake father and mother and cleave to his wife, and they twain shall become one flesh"—thus making the wife the stock of union. In the 45th Psalm, this is reversed, and the bride is commanded to "forsake her kindred and her father's house," because her husband is her lord whom she must worship. This change of custom has actually occurred among the Arabs to whom the Jews are cognate.

Totemism attained its most characteristic development among peoples whose system of kinship is based on descent through females." The word *totem* or *dodeim* means

* The Development of Marriage and Kinship. By C. Staniland Wake. Author of the Evolution of Morality. London: George Redway. Price, $3.50.

the symbol of a *gens* or clan. A similar badge of fraternity exists among the Australians; also in Polynesia. Dr. McLennan believed the serpent to have been the *totem* "of the serpent-breed derived from a serpent-ancestor," or that other animals became totems on a similar principle. More properly the totem is the form under which the dead members of the gens or clan re-appear to the living. "We may not yet be in a position," says Mr. Wake, "absolutely to affirm that totemism is derived from the ancient doctrine of emanations, but they are certainly allied." When the social system became modified totemism became effete, and the totems became chiefly ensigns, etc. Heraldry thus originated.

A curious custom is found among primitive peoples where kinship is traced through females. It requires a man and his wife's mother to avoid each other. "The slightest familiarity between them would be indecent," says Mr. Fison; "nay, more, it would be pollution, bringing who knows what terrible punishment from the unseen powers."

The tracing of descent by the male, instead of the maternal line, is still a problem among writers on anthropology. That there has been a change by which this became common is very generally admitted. Mr. William Howitt considers that it is based on the belief that the child is derived solely from the male parent, the function of the mother being that of a nurse. We find this asserted by Emanuel Swedenborg. So far as evidence is afforded, Turanian races only, if we except the Australians, have recognized kinship as primarily through females. In Aryan households this has probably never been the case. The leading Aryan peoples had a common belief that the dead still abide with the living, so that it was of vital importance to nourish them with libations and sacrifice, and to propitiate them with religious rites, which only male representatives of the family might perform. The marriage ceremony had three significant parts; the house-father withdrawing relationship and authority over the bride, the delivery of the bride to the bridegroom, and the presentation of the bride to the house-spirits of her husband's family. This was an unequivocal recognition of male superiority in the matter of kinship.

The earlier Pelasgian inhabitants of Greece affirmed the superior relations of the mother; the Hellenes and Ionians asserted that of the father. The former Mr. Wake classes very properly with the Phœnicians, while the latter were Aryan. When Orestes kills his mother for the murder of Agamemnon, his father, the Erinnyes, or Furies, who represent the former people, appear at the shrine of Athene demanding his punishment. In her behalf they plead that she had no kindred blood with the man she slew. Orestes demands: "Is mine allied to my mother's blood?" They ask: "How else did she, before thy birth, sustain thee? He disowns the dearest of all ties, a mother's blood." Apollo, who had purified Orestes from the stain of bloodshed, then propounds the case:

> "The mother's frame
> Produces not the offspring, ill called hers.
> No: 'tis the father, that to her commits
> The infant plant; she but the nutrient soil
> That gives the stranger growth."

Orestes, by the suffrage of the goddess, is absolved. The accusing spirits, enraged, declare that the "younger gods" disdained to obey the old laws.

The next chapter treats of marriage by capture. The ceremonial presently became merely a form, but it denotes essentially a condition of slavery. It also implies that the offspring of the women thus ceremonially "captured" belonged to the family of the father, of which the "capture" was public notice.

The final chapter, entitled Monogamy, depicts the several practices which preceded that form of the marriage relation. The social condition entitled "monandry" was an enforced restraint upon wives, but not on husbands. This was the case among the Greeks, who generally regarded women as inferior beings. In most countries widows were prohibited from marrying. The Hindu custom of *sati* was probably borrowed from the Scythians. It was not inculcated in their sacred laws. Where remarriage was not prohibited it was more or less held in disrepute.

It was the religion of the hearth and of ancestors which united the ancient Aryan family, and as marriage was the mode pointed out by nature for providing individuals to perform the rites of that worship, marriage itself was regarded as sacred. It was called *telos*, the designation of the Mystic rites. Hence, under such a belief, a man could not well have more than one wife at a time, and it would be considered dishonorable, even at her death, to marry again.

In the ancient philosophic speculations, the soul, becoming united with matter, was regarded as being fallen into the cycle of physical existence. In order to return, it was required to pass through a series of transformations. Zoroaster and his successors taught that it was to be effected by purity of life—"purity of thought, purity of word, purity of deed."

The application of these ideas to marriage was the real origin of the monogamous family, which has become firmly established under Christian teaching.

It would not be surprising if these ideas led to a declaration that the state of marriage is one of impurity, and therefore not to be entered into at all. Such a doctrine was held by some sects. One teacher inculcated that marriage was instituted by the powers of darkness, for the purpose of perpetuating the race of their partisans. Although St. Paul allowed marriage, he appears to have regarded it as not so high a state as that of virginity. Jerome and other Christian fathers enforced the superiority of virginity. Carnal marriage became regarded as spiritual adultery, and in the fourth and fifth centuries husbands and wives released each other from the duties of the married state, and the idea continually enforced was the suppression of the whole sensual side of our nature. The purity, both of body and mind, was thought to be materialized and debased by sexual indulgence, and so marriage was allowed as a concession to the weakness of human nature. Virginity was the higher state. The sons of the resurrection, or superior life, "neither marry nor are given in marriage." The family relations and instincts, if not discarded outright, were held in low estimation.

"If these natural ties are so little thought of, the marriage relation from which they spring must have been as little regarded. This feeling, which is deeply rooted in the human heart, was at one time widely spread, not only among Christians, but also among the followers of Gautema Buddha, and it has still great influence over those who think more highly of a future life than of the present. The objection to marriage is not restricted merely to those who regard the activity of the sexual instinct as inconsistent with religious devotion. Marriage has its intellectual opponents also; and it is quite possible that in some future age the life of virginity may come to be considered the condition proper to those who are morally or intellectually in advance of their fellows, and that to which the human race is slowly but surely tending."

Though not altogether accepting these sentiments, we frankly acknowledge that they are fairly deduced from the various writings of Christian, sacred and other authors, as we now possess them. There has been an ascetic tendency which it is not easy to account for, except as originating in pessimism. That nature and physical existence is evil, and to be born is therefore the greatest of calamities, are the propositions lying at the bottom. But if there is a higher law, a life transcending the present, a Supreme Intelligence and Benevolence, then such reasoning is futile.

Mr. Wake has gathered together a mass of information of the most valuable character. He possesses the qualities of diligence, fidelity and discrimination. He expresses himself with admirable clearness, and every sentence contains an idea which one can not afford to lose. The work before us overflows with information and shows clearly the origin of many notions and customs which we have found it hard to account for, and yet which are retained with invincible tenacity. Thoughtful readers will prize the book as a choice contribution to our knowledge. Its value is increased by the addition of an excellent index.

Woman's Department.

OF INTEREST TO WOMEN.

JENNIE CHANDLER.

I have just laid down a new book of remarkable interest, the life of Jonathan Edwards, and as a copy of the RELIGIO PHILOSOPHICAL JOURNAL lay at my side and as I glanced at the heading, "Woman's Department," it occurred to me that I might write something for it which would interest our sex. Concerning Jonathan Edwards, I have come to the conclusion that this great divine, this most logical thinker, has done more to make the women of this country, and especially those who consider themselves Christians, unhappy than any other person of whom I can think. Of himself, Mr. Edwards was a great man, with a most powerful intellect. Had he lived under the influence of modern ideas his career for good would have been immense. Huxley says he was one of the most profound thinkers that this country ever produced. His biographer says of him that he was very tall, slender, with a feminine caste of countenance, and a great capacity for sweetness. He was different from women, however, in this that he would not let his life "be frittered away on trifles and useless employments."

Stern and sober as were New England divines, he relaxed himself with his family and enjoyed himself with wife and children. His wife was wondrously beautiful in form and feature. There was a lustre in her beauty. Her strongest attraction in the eyes of her husband was her mystical enthusiasm and close relation with the Deity, or as Spiritualists would say, with the spirit world.

Mrs. Edwards "fulfilled the somewhat exacting ideal which the ways of a Puritan minister demanded. She became the administrator of the household affairs, saving her husband from all unnecessary knowledge and annoyance. She studied economy as a religious duty, bearing in mind the words of Christ *that nothing be lost*. She paid a becoming deference to her husband. She spared no pains in conforming to his inclinations and rendering every thing in the family agreeable and pleasant. There was nothing morbid or sad about her religion; she had no depressing experiences; her piety, like her character, was a joyous one, bringing with it light and gladness. It was said of her by a contemporary divine that she had learned a shorter way to heaven than her husband's. Later in her married life, during the period of the so-called Great Awakening which was prompted by her husband, her frame of mind must be termed morbid; as when, for instance, she distressed herself with misgivings lest an invitation to Mr. Edwards to preach in Leicester had ministered to her pride in her husband rather than to a pure interest in the extension of God's work. Her excitement at this time was also morbid, not to say delirious. We are told that during the revival epoch for a period of nearly three years she remained in a state of such spiritual exhilaration as lifted her above the world and brought her into *intimate communion with* the spirit world. At times she rose up leaping with joy and exultation."

While women may, however, admire Mrs. Edwards, they can have no reason for admiring her husband, except on the ground of his wonderful intellect—an intellect, however, perverted to the saddest use. There is no doubt but that he delayed for a century the progress of the age in its tendency towards liberal thought. "One man has recorded that as he listened to Edwards, when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin when the sermon should come to an end." If such an influence was exerted on a man, how would this sermon have affected a woman. Then follows the memorable account left by an ear and eye witness of the effect of the sermon preached at Enfield, Conn., in July, 1741—a sermon which, in the words of the biographer, "If New England has forgiven, it has never been able to forget." The title was: "Sinners in the Hands of an Angry God," and the impression made by it was "as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them be quiet in order that he might be heard." The discourse was one constant stream of imprecation against sinful humanity, and it ended with these words: "If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house in health and quiet and secure, should be there before to-morrow morning."

I think I am right in saying that this sermon has had an influence on the religion of the century and caused untold misery. Those who know how much unhappiness women have felt for fear their children would suffer forever in hell, know how great it is. I myself have known family life made miserable by this belief, simply because a son or several sons refused to believe in this monstrous doctrine. Daughters, I am sorry to say, have rarely been so rebellious. I have known mothers weep tears daily for years because they believed in the theology taught by Jonathan Edwards. Such women have reason to be thankful for the advent of modern Spiritualism, with all its shams and frauds, for setting their minds at rest on this one subject. If it had done nothing else its mission would have been grand.

Another reason why women should not forget Mr. Edwards is, because he was the father of modern revivalism. We have become, indeed, so used to consider Edwards as distinctively a theologian that most of us lose sight of his relation of authorship to the idea of revivals, which, although Fox and Barclay had propounded it to Quakers, was first planted by the Puritan preacher of Northampton among orthodox Calvinists, from whom it passed to Methodism. Not Whitefield, but Edwards, was the great original revivalist. It was the latter who started in 1735 in his own parish the so-called Great Awakening, which in a few years extended to one hundred and fifty towns. Think of it. How many revivals have been held since then and how they have tortured women by the fear of hell for themselves and their friends. And how they have demoralized the mind by teaching such ideas concerning God and the spirit world.

It would be interesting if we could trace the career of Edwards in the spirit world, and whether he or his wife, who would in our times no doubt be a believer in Spiritualism, were most highly welcome there, but this seems not possible.

I have wondered many times while reading the life of this remarkable man, why he has never visited the realms of earth since his death? Why he has never thought it worth while to undo the wrong he did while here, especially the wrong to our sex. It almost makes me doubt the possibility of spirit communion when I think of it.

But I have already extended this letter to too great a length, so I will close by saying, women be thankful for this age and for the fact that the belief in hellfire is surely passing away, and our children will know of it only through history.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

TO BEAR WITNESS. A Metaphysical Sketch. By Cecil St. Clair. Boston: H. H. Carter & Co. Price, $1.00.

This story will be found very interesting. The heroine, Clara Searles, a young woman upon whom nature had lavished many noble gifts and every advantage that loving parents possessed of large means could give her,—lay dying. When everything that medical skill could do and mourning friends were awaiting the final change, a mental scientist was reluctantly called in, at the persistent desire of one friend. Clara herself resolved that she would not die, and with the aid of the new treatment she was restored to health. Her gratitude for her restoration was so great that she resolved to devote the rest of her life to humanity. The religious discussions with her healer are both interesting and instructive; Clara always being able to demonstrate the narrowness of the average Christian Scientist's position.

Mrs. Eddy in the thin disguise of Mrs. Frederic is constantly upheld as the infallible teacher. We quote briefly from one of the conversations: Said Clara; "But if, as you say, 'all is good,' a rumshop would be as desirable a place as any other to bring up a child in the way he should go. Why are you so afraid of evil, of the evil thoughts of others, of 'animal magnetism,' as you call it, or of 'malicious mesmerism', if all is good, and evil never did and never can exist? Would it not be more reasonable to allow existent evil as a stepping-stone on which to climb to higher states, as apples are on their way to become ripe, luscious fruit, when still hard, and green and sour?"

"Oh, then you want to worship two Deities—God and the Devil; accept two creations—good and evil. All is good," insisted Mrs. Gates, "there is no evil, no sin, sickness or death. You had only a belief of sickness; it was an error of your mortal mind. This Truth had made you free. I treated you to realize your at-one-ment with the Father. God is our only Intelligence, our Life, Health and Strength. Then, how can a part of God be sick?"

"Yes dear friend, I see just what a great and praiseworthy work it was for Mrs. Frederic to make practical application of the old formula, 'all is good,' to the needs of a suffering humanity, and to reduce it to a Science of Healing, placing it in tabulated form before the world. Other minds have caught a glinting of the same light; let us hope later minds will receive a grander illumination. The spectrum holds many colored rays, and it takes every prismatic hue and tint to make the one white ray of perfect Truth. Here, it seems, Mrs. Frederic makes a grave mistake in exalting personality to the plane of principle. A soul, zealous in the cause of Truth, would welcome its message from any source, ignoring selfish interests and prerogatives. God, who is no respecter of persons, does not speak to one of his children alone."....."But I want to ask one more question. What theory does your Science hold of the life beyond, the real life? You say nothing about it, and I never before knew of any doctrine or religion, that stopped short of the borders of even a chimerical grave, with no outlook across its borders to the farther country. As we are spirits to-day and have no bodies, the natural outcome of your faith must, of course, be a belief in the reality or possibility of communion with all spirits everywhere, embodied or disembodied?

"Oh, mercy, no, indeed!" cries Mrs. Gates, with a look of horror; "most assuredly we do not. Why, Clara, are you a—a Spiritualist?"

"Probably not," laughed Clara, "since you have recently called me a materialist, and one can't be both; but I do not understand how you can consistently deny such interchange of thought. You and I are now holding a spiritual communication, as these gateways of lips and ears have no intelligence. If matter has no existence, we should still be denizens of the same sphere, if I had lost the shadow we call my body last Sunday evening; and, of course, there need be no interruption in the conversation of two spirits."

OUT OF THE DEPTHS. A Woman's Story. Philadelphia: T. B. Peterson & Bros. Price, 25 cents

The author of this story of suffering and sin evidently is not unacquainted with the phases of life herein depicted. It contains some strong and powerful scenes, written by a delicate and tender hand.

New Books Received.

A Social Diplomat. By Fiora Adams Darling, A. M. American Novelists' Series. New York: John W. Lovell & Co. Price, 50 cents.

The Trade of Authorship. By Walstan Dixey. Brooklyn, N. Y.: Published by the author. Price, $1.00.

The Esty Family. By Sara E. Hervey. Onset, Mass.: Published by the author. Price, $1.08 postpaid.

The Science of the Christ. By Ursula N. Gestefeld. Chicago: Published by the author. Price, $3.00.

Romanism in Four Chapters, together with a open letter to Archbishop Ireland. By Rev. Henry Clay Mabie, D.D. Minneapolis, Minn.: T. J. Morrow. Price, 25 cents.

Comedy of a Country House. By Julian Sturgis; That Other Woman. By Annie Thomas; The Tree of Knowledge. By G. M. Robins; Roland Oliver. By Justin McCarthy; Sheba, A Study of Girlhood. By Rita. Lovell's International Series. New York: Frank F. Lovell & Co. Price, 30 cents, each.

A Fair Maid of Marblehead. By Kate Tannatt Woods. American Authors' Series. New York: John W. Lovell Co. Price, 50 cents.

The Nobleman's Return. New York: Geo. N. Miller & Co. Price, 20 cents.

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order.

October Magazines Received Late.

The Kindergarten. (Chicago.) The October issue contains an article by Frances Lord on the Kindergarten as a School of History. Edward G. Howe, Prof. of Science in Harvard School, continues his Science lessons. Typical lessons for Mothers and Kindergartners; Music in the Kindergarten, and Kindergarden Occupations are all qualified to interest readers.

The Nineteenth Century. (New York.) This able monthy, for October, opens with an article on the Attack on the Native States of India, by Mohsin-ul-Mulk (Medi Ali.) J. Churton Collins reviews the advance made in the University Extension Movement. An article on Rome in 1889 points out the more important archæological discoveries and describes the changes modern life have made in the topography of the city. Mr. Gladstone gives a brief review of the Journal de Marie Bashkirtseff, a book attracting much attention not only in Paris, but in all Europe and America. Some curious facts are gathered together in the paper on the Insensibility of Animals to Pain. Mental and Physical Training of Children is a valuable article. Many other good papers and essays appear.

The Rational Age. (Denver, Col.) Numbers one and two of Vol. one of this monthly is at hand. The Editor says: the object of this publicaiion is to afford a key to the problems of the time, social, political, and religious thus opening to a higher plane of civilization. Price per year $2.00, single copies 20 cents.

Also

L' Aurore, Paris.

The Horticultural Art Journal, Rochester, N. Y.

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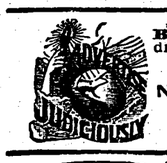
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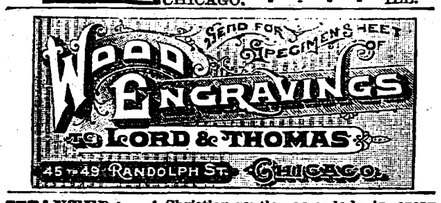
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CHICAGO, ILL., Saturday, November 2, 1889.

Frank but Fresh.

An educated young Israelite of Jamestown, New York, is attempting a scheme which, but for his freshness in free thought and his ignorance of the history of similar enterprises he never would have essayed. Rev. Henry Frank is the name of this brilliant and earnest preacher. Born of Jewish parents and brought up in their faith, he yielded to the influence of college environment and became a Methodist preacher. After a few years of pulpit work in Kansas and Wisconsin he gave up his ministry on account of ill-health, it is said. Some three years ago he went to Jamestown, N. Y., to fill the pulpit of the First Congregational Church. Owing to his growing liberality his preaching became obnoxious to many of the society and he resigned the pastorate. Whereupon a new society, led by the heterodox preacher, quickly sprang into vigorous and, it would seem, healthy life. Having evolved from the Jewish faith to Methodism, and finally to a point outside the pale of any sect, it is but natural that history should again repeat itself in his case. He glows with enthusiasm in his new-found freedom, which is natural and right enough. But not having studied the past he falls into the same vagary which has so often misled other preachers when once outside the familiar scenes and experiences of their orthodox field.

Our readers will remember the quixotic efforts of Rev. Mr. Townsend, who, having grown too broad for Methodism and imagining, in his ignorance, that he had discovered a "New Theology," essayed to build a new order of things after his pattern. He started in at Jamestown, N. Y., established a paper, founded a summer school for his "New Theology" at Lakeside, on Chautauqua Lake, not far from the now famous Chautauqua Camp. His several enterprises were dismal failures as any liberal of experience could have told him they would be. Mr. Frank now has a scheme for utilizing the pavilion and grounds owned by the corporation which experimented, to its cost, with Mr. Townsend. In pursuance of his object Mr. Frank sends out a circular letter defining his purpose and methods. We quote at length from it as follows:

> I propose to procure the use of these grounds and there establish the National Institute of Free Religion. It is proposed to establish in this summer institute a free platform for the unrestrained discussion of every intellectual problem which appeals to the study and intelligence of the age.
>
> Nowhere in our great country does there at present exist a national rendezvous where the "pros" and "cons," the supporters and antagonists of all great causes, may assemble in fellowship of heart and hand, if not in fellowship of thought.
>
> The greatest problem of the age is how to establish the brotherhood of man. How to bring together, in the circle of love and honest fellowship, the leaders and representatives of all phases of thought and agitation. Will not the new institute afford a noble opportunity for such national and possibly world-wide fellowship? Here all may come who have an idea to advance, or a new hope for humanity, and however much ostracized in the common walks of life, if they be rational and intelligent people, may give full and free vent to the pent-up fires of their eager souls.
>
> Here may meet the extremes of all theological, educational, political, sociological, psychological and scientific schools: Calvinism with freest Arminianism; high churchism with low and broad churchism; conservative Biblical criticism with higher and highest criticism; Biblicists and anti-Biblicists; religionists and secularists; papal propagandists and anti-Roman Catholics; indeed the opposite phases of all great religious questions are here to meet and be mutually arrayed in intellectual antagonism, from mediævalistic Christianity to Ingersollistic infidelity.
>
> Here may come the representatives of the opposite sociological schools of thought and openly discuss their fondest schemes; conservatives and protectionists may meet free traders and single taxers; and all the phases of the labor question may here be justly represented from the Knights of Labor under Powderly, and the Federation of Labor or the United Brotherhoods under their respective leaders, to the Christian and anti-christian socialists, nationalists, Georgites, Marx,' La Salle's, and Gronlund's followers and whatever other leader may choose to be heard. Likewise the great temperance cause may here have a hearing in all its phases. Here let the saloon-keeper's plea be heard side by side with that of the restrictionists and Prohibitionists. Let Third party and anti-partyites here meet each other face to face. Here will be a common platform for Kate Field and Frances Willard; for John P. St. John and Doctor Howard Crosby.
>
> Then, I need but hint at the great psychological questions which may here find a free and untrammeled platform. Here may come the leaders and followers of Spiritualism, spiritism, theosophy, Christian science, faith-cure, mental healing, and all the great phenomena of the spiritual movements of the age. Likewise shall those who philosophically explain away or utterly deny the existence of such phenomena have a perfect hearing, so that justice may be done to all and the fountain of knowledge may send forth its every stream.
>
> Thus shall the opposite extremes of all the phases of agitation meet.

What say you? Do you not think great good can thus be accomplished? Is not the age yet ready for so comprehensive and truly christian a scheme? Cannot a movement be successfully established on the following simple platform: "No dogmatism in discussion; no sectarianism in religion; no sex in reformation; no restraint in agitation."

I appeal to you directly as a leader and representative thinker and worker of the age; will you come among us and help us work out this hopeful undertaking?

A reading of this unique document leads one to wonder whether the young preacher's brain is not softening or, what is more likely, whether he has not become so intoxicated with the, to him, new wine of liberal religion as to lose his powers of ratiocination, or, that in his swift flight from orthodoxy he has not failed to familiarize himself with the premises on which he assumes to build his argument.

Think for a moment what a menagerie Bro. Frank pines for! A free-to-all, go-as-you-please circus with a ring where the wittiest clown, the most daring mental gymnast and the loudest mouthed pot-house brawler would be sure of carrying off the blue ribbon and silencing competition.

Think of pitting the noble Frances Willard against Frau Schmitt, owner of a beer garden, in a debate on Prohibition. Imagine the refined, dignified and spiritual Heber Newton disputing with the jury lawyer and iconoclastic jester, Bob Ingersoll. Suppose, if it is not too much, the sweet and heaven-inspired Elizabeth Lowe Watson put into the arena for a contest with some coarse representative of crude materialism. But enough. Words fail to depict the possibilities of the Rev. Frank's hippodrome.

In his zeal to build a platform for the Lakeside enterprise "'The National Institute of Free Religion," as he calls it, Brother Frank forgets that men live and move and have their being during this mortal life in a three-dimensional sphere, that everything must have length, breadth and thickness. He uses up all his material in length and breadth and constructs a platform so thin and frail that it is only fit to support gasbags and other inflated contrivances. Man is bound for a four-dimensional sphere when he gets through here, and he cannot properly prepare himself for that life by retrograding to a two-dimensional plane even though it be labelled with the fascinating name of "Free Platform of the National Institute of Free Religion." No, no, Brother, stick to the good old fashioned three-dimensional work if you would be happy and make others wise and happy too.

We hope, Brother Frank, that with increasing experience you will have no less enthusiasm but more wisdom. We hope you will learn that constructive work of any sort and especially in liberal religion cannot be promoted by such a wild scheme as this vagary of yours. Earnest workers who have wisdom do not depend on intellectual tournaments nor mental pyrotechnics to accomplish their purpose.

To accentuate our views, Brother Frank, we quote the words of Stainton-Moses, a graduate of Oxford, a religious man, a liberal thinker, who was familiar with free thought while yet you were in Jewish bondage. He is editor of *Light*, an able London paper. In the issue of that paper for October 12th he publishes the essential part of your circular letter and says: "This is an age of movement, of strange, blind groping after union and brotherhood, of upheaval and reconstruction. We have received so curious an instance of this in the form of a letter from Henry Frank, Minister to the Independent Society at Jamestown, N. Y., that we give some extracts.....It is a large order, and imagination fails to picture the Babel of discordant sounds that will arise to heaven from that platform."

You ask us, Brother Frank, to address our reply directly to you. But you do not specify by what method we shall do it. As the subject-matter is of a public nature and affects the public vitally, and especially that part of the public interested in the rational, orderly progress of liberal thought we make answer in the only way consistent with the circumstances, to-wit; through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, a paper which stands for liberty, not license, for order, not chaos, and for constructive work along well defined lines; a paper which stood for all you think you are standing for while yet you were in the thrall of Judaism.

The Church of the Spirit.

After all these years of iteration and reiteration, it ought not to be necessary for us to disclaim any and all desire to organize on a declaration of principles and a constitution which shall be declared infallible and unchangeable. We do assert, and without fear of successful contradiction, that if Spiritualists and those in sympathy with the central thought and large aims of Spiritualism desire to make any headway, or a congenial religious home for themselves, with all which this implies, then must they set up a standard of morals, make prominent ethical principles, and frankly and freely affirm, in concise and perspicuous language, a Superior Intelligence. It is not possible, or even desirable, that one individual shall define God for another. But it is possible, rational and consistent for Spiritualists to posit a Spirit of Love and Wisdom, which may as well be called God as by any other name.

Never having had any sectarian affiliations or church membership ourself, never having had, in our entire life, any belief in or sympathy with orthodox theology, we are not frightened nor infuriated when we hear or see the words God, Church. We can picture both without any of the distortions and abuses which have accreted around these words as the result of man's ignorance, superstition and selfishness. Furthermore, we claim the right to use these words without having to explain our meaning every time; and without feeling obliged to apologize, or to re-affirm our loyalty to free thought and rational Spiritualism in connection with their use. They are good words, simple and strong. Superstition has no patent on them. No liberal thinker need be ashamed to use them nor angry at hearing them. Let us have done with the fatuousness, abnormal individualism, and supreme conceit which have combined to create fear of, contempt for, and anger with these words. If there is to be an organization evolved from the present Spiritualistic chaos, it will be a spontaneous, volunteer effort on the part of those who desire it and who are willing to carry out, in concert, what they now more or less clearly see and more or less faithfully and effectively strive to do as individuals. There will be no drafting into the service; no premiums for substitutes. No unwilling worker will be welcome. Those who fear that by some occult process they are likely to be coerced into an organization may forthwith allay their anxiety.

We confess that our perspicacity is not quite equal to understanding Judge Dailey's closing paragraph, on another page. We fear his stenographer did not do him justice. We can master some sentences taken singly, but considered as a whole, it is too much for us, and we shall be greatly obliged if our excellent friend will make himself more lucid. The purposes which the Judge would add to the Spiritualist declaration inevitably, naturally, and as a matter of course, follow and are a part of any successful organic movement.

Judge Dailey stands to day as one of the stanchest advocates of honesty and good morals, and an uncompromising friend of scientific accuracy in the study of spirit phenomena. He desires to meet and repel all open or covert attacks by legislatures or corporations upon the prerogatives of Spiritualists, but in defending Spirtualism he does not desire nor can he be forced to protect tricksters and doubtful characters who ply their vocations under its cloak. Before Judge Dailey, and the host of good people whom he represents, can reasonably hope to successfully stand before law-makers and officers of the law in defense of the liberties of Spiritualists, they must sharply define their own status. They must so clearly and completely differentiate themselves from a class made up of adventurers and superstitious fanatics, now looked upon by the world as Spiritualists, as to leave no excuse for ignorance or mistake on the part of the law-making or law-executing powers. There is no way to do this effectually and permanently except by and through organization; and organization upon a platform commanding the respect of moral, law-abiding people. Spiritualists are every day in one way and another claiming, and in many instances receiving, the privileges granted by custom and law to religious organizations. Yet, as a body, they occupy an anomalous position before the law and the world. Let us cite one of the perplexities which such a Spiritualist as Judge Dailey has to meet. A society of Spiritualists in San Francisco, incorporated as a religious body under the law of California, had a President with a record for gross immorality. One day he took it into his head that it would be a good scheme to go into the business of ordaining ministers, and forthwith he proceeded to execute his plan. With an original form of ordination he anointed and ordained right and left. No question of fitness, either of mind or morals, troubled this minister-maker. He ordained his wife and then she ordained him. Among others invested with the authority of a minister by this versatile manufacturer was W. R. Colby, notorious at the time as a drunkard, an inveterate gambler and a trickster. Immediately following "Rev." Colby's ordination he, as a "minister of the gospel," performed the marriage ceremony for a couple. Now, Judge Dailey would not feel like recognizing as within the intent and purpose of the law, nor as for the good of the public, nor as a right of Spiritualists, such a farce as this was from first to last. Yet what can Judge Dailey, and the class of Spiritualists he represents, do about it as matters now stand? As things are, the world and the law-makers are justified in classing us all in one lot. In the very case referred to, notwithstanding the published disclaimer of leading San Francisco Spiritualists, the minister-making president on his trip east was recognized as a representative Spiritualist at several camps and, if we have not been incorrectly informed, was entertained as a guest by Mr. Henry J. Newton, President of the First Society of New York City.

At present Spiritualism as a movement has no tangible existence capable of being recognized by law; or of formulation by a Spiritualist in his individual capacity in a way to give it standing in any civil, religious, or legal tribunal, except upon sufferance or as a matter of courtesy. One moment Spiritualists clamor for legal recognition, and the privileges accorded only to organized religious bodies; the next moment they will (many of them) declare they oppose all organization, don't propose to be fettered, Spiritualism is not a religion, etc., etc. Now let us as Spiritualists be consistent. Either remain without organic existence, without an acknowledged religious and ethical standard, without responsibility, claiming no recognition, courtesies, or rights because of our Spiritualism; let us do this cheerfully and suffer all the hardship and degradation and demoralization to the movement which necessarily accompanies such a state of affairs, or let us turn to the right about and put ourselves as Spiritualists and members of a great movement in possession of those essentials and accessories whereby we shall be entitled to demand for Spiritualism, as a legal and moral entity, those prerogatives belonging to a perfected organization.

The South American Guests.

The distinguished gentlemen composing the International American Congress at Washington, have come and gone. They were enthusiastically received by the citizens of Chicago, generously entertained, feasted and banqueted, and in a thousand ways they evinced their high appreciation of all that was done for them. It was the privilege, as well as pleasure, of a representative of the JOURNAL to be appointed on the reception committee, by which means he was enabled to come into intimate relations with a large number of the delegation, who were glad to meet with any one that could speak and understand their language, for in that way they were less trammeled in the expression of their feelings and could give freer utterance to their thoughts. With only one or two exceptions nearly all the delegation had some knowledge of the English tongue, but not enough to express themselves fluently in it, while a few who had resided as ministers or consuls in this country were quite at home in the language, notably the Peruvian delegate who was graduated from Columbia College at Washington.

There were no young men in the delegation, as was supposed by the populace, for the youngest was not much below forty and from that all the way up to the venerable age of seventy. The younger portion of the company were *attachés* or clerks, of whom each member had from one to three—in some instances sons and nephews—acting in that capacity. The attachés were all, so far as could be ascertained from casual intercourse, young men of refinement, good intellect, well educated and of an inquiring turn of mind, who could readily take in all that their elders failed to see; and as they are to be the future statesmen of their respective countries, the importance of their traveling with the authorized delegates can be readily appreciated.

The initial reception at the Twenty-Second Street Station of the Michigan Central depot on Saturday evening of the 19th was not promising. A cold east wind was blowing and only two or three sickly gas jets lighted up the blackness and prevented stumbling, but perhaps this helped to make all the more brilliant and gorgeous the march, a little later on, as the long line of carriages wended their way through streets flashing with thousands of electric lights, preceded by a large military escort and bands of music, to the Grand Pacific Hotel. Here, after being made welcome by the mayor of the city the guests retired, to recuperate from the fatigue of travel.

As Chicago is essentially a moral as well as religious city, the visitors were allowed the whole of Sunday, up to 2 o'clock, for rest. Carriages, however, were placed at their disposal, and many of them did a little independent sight seeing and church going. That was their own affair. They were not whisked about *nolens volens* and wined and feted as was done in some of the less conscientious eastern cities, but having her reputation at stake as the "typical American city," Chicago gave the illustrious foreigners a sample and good example of an American Sunday as a day of repose. She did more. She took them all to Sunday school—to the Armour Mission where 1,500 children are gathered together every Sunday for religious instruction, and of course there were no absentees on this occasion when such notable visitors were to be present. They remained in the main auditorium long enough to hear a song or two, then visited other class rooms for a moment. The exercises of little toddlers three and four years old called forth special admiration from the strangers, though they were highly pleased with the whole school and surroundings. Each one received on retiring a Sunday-school paper—"The Armour Mission Visitor." It is not known whether they understood the double significance of this splendidly appointed school—they are supposed only to take the humanitarian and philanthropical view of the picture, for they have not as yet learned all the intricacies and curiosities of American advertising and have no idea of how much more readily Armour canned meat sells when it is known that there is an Armour Mission Sunday-school connected with the establishment. In blissful ignorance of this they rode through the magnificent boulevards to the Chicago water works and viewed in amazement the ponderous engines, learning that at every stroke of the pump 2240 gallons of water were raised, and many other things wonderful. The day closed with a ride through Lincoln Park.

Tuesday was spent in visiting the McCormick Reaper Works, the Union Stock Yards, and the suburb of Pullman. Surprise succeeded surprise and the strangers acknowledged that they had exhausted their stock of adjectives in giving utterance to their astonishment. "Todo lo que hacen los Americanos es en lo grande," they exclaimed continually—*i. e.*, every thing that the Americans do is on a big scale. The great extent of ground covered by the Union Stock Yards and buildings, the multitude of employes, and the rapidity with which work was accomplished was bewildering to them. On the road to Pullman a bountiful lunch was served. The marvels of that beautiful city of eight years' growth (containing 15,000 inhabitants) were all too briefly surveyed, and then back to Chicago by rail and in carriages through magnificent parks and boulevards to the Grand Pacific Hotel. In the evening they attended a reception tendered them by Mr. and Mrs. Potter Palmer, at their palatial residence; this was a most brilliant affair and was the subject of constant praise during the remainder of their stay.

Wednesday was a busy day for sight-seeing. The first place visited was the mammoth wholesale warehouse of Marshal Field & Co., where a hurried march was taken from the seventh story to the basement. The visitors were told what is true, that it is the largest store of its class in the world; and Mr. Higinbotham, a member of the firm and member of the committee of reception, informed them that whereas now there were 3,000 employes, he remembered the time when three men were all that were required to do the work of the firm. At the Board of Trade the visitors were greeted with a yell of welcome from a thousand throats—a sea of humanity was there gathered; the sight was imposing and the enthusiasm unbounded.

Near Michigan boulevard, Minister Romero was allowed to ring a fire alarm. In two and one-half minutes after the hook was pulled engine No. 1 arrived, and four minutes later the first stream of water was turned on. This display greatly interested the party.

The Auditorium was next visited, and as they viewed the vast space that will accommodate 10,000 people at once, their ejaculations of surprise were unstinted, again calling forth the oft repeated remark as to the colossal grandeur of everything undertaken by the Americans. They lingered long, unwilling to depart, but they finally reached the storehouse of the Studebakers, where was a magnificent display of all the styles of carriages made by that firm. In a private office of the establishment were two superb paintings of the father and mother of the Studebakers. The father was represented in his shirt-sleeves near his anvil, and the mother in plain domestic attire. As one of the delegates stood admiring them, he turned to the JOURNAL representative and said, in his own expressive language—"How different you Americans are from other people! Go to Europe and you find people anxious to make a display to you of their decorations, their epaulets, their ribbons and their honors, but here, when you become noted, you are proud to show from whence you sprang!" But he hasn't seen all the Americans yet — if he stays here long enough he will know more about them!

An hour's journey by rail took the entire company to Dunham's celebrated horse farm. A splendid lunch was served in his elegant residence. A band of music from the Elgin Watch Co., delighted the foreigners with their native music. Too little time was given for the fine display of blooded horses that followed, for before it was over the guests were obliged to hasten to the train.

A magnificent banquet in the evening was the crowning entertainment for the guests. The floral decorations were the most elaborate ever attempted in Chicago, and 500 men sat down to groaning tables. Eloquent speeches in response to toasts followed the feast, the whole winding up with singing the hymn, "America," all standing, and it was past the hour of 12 that found "the banquet hall deserted."

The South American delegation is composed of intelligent, observing, able men and to single out any one of them for special mention would be invidious to the rest. The JOURNAL'S representative, however, on account of closer intimacy, was particularly pleased with J. M. Caamano, ex-President of the Republic of Ecuador, Jacinto Castellanos, Plenipotentiary Minister of Salvador, Jeronimo Zelaya, Envoy Extraordinary of Honduras; and among the attaches, Carlos Zanartu of Chili, and Dr. C. S. Martins of Brazil, whom he found to be young men of brilliant attainments. The latter was the only one in the company to represent the great empire of Brazil, the regular delegates having been detained in Washington on important business. He is a young lawyer, an editor, and in mellifluous Portuguese for one hour poured into willing ears the glories of his country.

Sheol Cooling—A Door of Escape.

The American Board of Foreign Missions has heretofore stood stoutly for only sending out missionaries to convert the heathen who would preach endless punishment, hot and heavy and without mercy, putting God on a

or below the Hindoo goddess Siva, the destroyer, who laps up blood like a famished tigress. But light comes at last, and the Board, at their New York meeting, October 18, have yielded so far as to have a committee chosen to look at the case and suggest remedies. The telegram of that date, from New York, says, "It is hoped that this is the beginning of the end of the 'Andover controversy.'"

"The contest of yesterday will go upon record as one of the most memorable in its history of eighty years. It marked the beginning of the end of an issue which is nothing less than the toleration of theological differences, so that men who are of different minds can stand and work together on the same general platform. The disturbance in the Board started in the contention for the permissible belief in probation after death, but in the Congregational body it has widened into a contest between conservatives and liberals. The conservatives, though largely in the majority, were forced to give heed to the appeals of the liberals."

The prayer of St. Thomas Aquinas, six hundred years ago, was not in vain.

"Oh, God!" he said, "it cannot be
The morning star, with endless moan,
Should lift his fading orbs to thee--
And thou be happy on thy throne.

It were not kind; nay, Father, nay;
It were not just, O God! I say;
Pray for the devil, Jesus, pray!"

Publisher's Announcement.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent *free for the remainder of the year* to all new yearly subscribers! Friends of the JOURNAL, the publisher relies upon the truth of your oft expressed regard for the paper and its interests, and appeals to you to manifest your confidence and good will by actively aiding in increasing its circulation during the next sixty days. *There is not a reader on the* JOURNAL'S *list who cannot secure from five to fifty new yearly subscribers before the year closes if only the effort is made in real earnest!*

The JOURNAL gives full value for all it receives. The aim of its editor is to make it a real help to its readers in their efforts to compass the scientific side of Spiritualism and to develop those grand and noble spiritual faculties which can only be properly fed and cultivated in the higher altitudes of Spiritualism.

The JOURNAL is published in the interests of serious minded, intelligent and truth-loving inquirers and Spiritualists. It seeks to cut its way straight and quickly to the core of truth regardless of all difficulties and consequences; it adheres rigidly to its principles, never compromising, or hedging, or keeping silence when it should meet an issue and speak the word. Such a paper necessarily makes many bitter and vindictive enemies, whose active opposition never lulls, and who seek every opportunity to accomplish their purpose. This requires to be met by equally active and determined effort on the part of the JOURNAL'S supporters. Do you realize this, you who respect and approve the JOURNAL and rely on it to sustain the dignity and character of the Spiritualist movement and pioneer it safely through the little known and difficult road which leads to the goal we all aspire to see it reach? Think it over! Be candid with yourselves and see if you are doing your whole duty and all you can! The publisher is not complaining nor preaching to you. His only aim is to arouse you to a consideration of your own part and duty in this great work of Spiritualism — a Spiritualism which spiritualizes and sweetens human nature, stimulates the intellect and develops moral sense and a correct understanding of ethical principles.

How many of you will devote, say, three hours a week from now until Christmas to the interests of the JOURNAL? The paper belongs to you, to Spiritualism; it is no money-making business venture on the part of its editor and publisher. You know this, or ought to know it by this time. The JOURNAL needs an entire new dress and to change its form; these requirements will take a good deal of money. Let those in arrears pay up and renew; and let all exert but a tithe of the effort on behalf of the paper which the editor expends in serving you and everything will be accomplished.

Needs of Spiritualism Reflected from a Unitarian Mirror.

Some of the papers and discussions at the Unitarian convention in this city last week would have been equally as timely and appropriate in a Spiritualist gathering. Ministers of long and wide experience gave their views upon the needs of Unitarianism in its struggle to maintain itself and promote its missionary work. Rev. T. B. Forbush of Milwaukee gave a forcible and eminently sensible paper on "Planting Unitarian Churches." Mr. Forbush set forth the principle that no permanent results can be effected in the mission field—establishing churches—by transient efforts. Prior to 1865 there was no method in the missionary work pursued by the Unitarian Church, and consequently progress was very slow, and not until the local conferences began to organize was the problem of church extension attacked in the right fashion. "If any special thing is to be accomplished," said the speaker, "effort must be concentrated. To kindle a fire you must pass the sun ray through a lens, and to establish a church, sporadic preaching and lecturing must give place to steady organizing work. Still it is never wise to attempt more than can be carried on efficiently. Better leave a field untouched than to spoil it by half tillage. The responsibility of this church work rests upon the shoulders of the local conference officers, but a complete union of ministers, officers and laymen, is necessary to progress and good work."

Rev. J. H. Crooker of Madison, Wis., read a thoughtful and sound paper on "The supply of Unitarian Ministers!" In stating the main obstacle in the way of a supply of the proper material for ministers of his denomination the speaker accurately formulated the crying want of the Spiritualist rostrum. "The chief difficulty," he said, "is in finding men who can reconstruct religious ideas on a level with modern thought and re-organize religious methods in harmony with the scientific and humanitarian spirit of the times."

The point which Rev. Mr. Crooker wished to make most forcible was the need of a training school for Unitarian ministers.

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher will, from this date to December 1, send it *six weeks free of charge*, on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subsbribers, but *upon one condition which must be strictly observed in every instance*, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justfied in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selections of names, sending in only those likely to understand and appreciate the paper.

Universalist and Unitarian State Conventions.

At Detroit, October 8th to 10th, the Michigan State Universalist Convention had good repsentation from the State, and interesting sessions, the progressive element in the lead without any heated discussion. "Grounds for belief in Immortality" was the subject of a paper by Rev. R. B. Marsh of Dowagiac, who said he never attended a circle and knew nothing of Spiritualism, and then went on to give death-bed experiences clearly proving spirit presence. Others followed in like strains none condemned Spiritualism and a layman suggested that its higher aspects be uplifted so as to make the name good and fair.

At Kalamazoo, October 17th to 20th, the State Unitarian conference met with interesting reports and discussions and discourses, in which thirty delegates took some part. All seemed to move on easily with the agnostic element inconspicuous. On Friday evening Miss Carrie Bartlett was ordained and installed pastor of the Kalamazoo Unitarian church, the first woman pastor in Michigan. Success to her. May she "follow the light," and may others, gifted and true women, stand in pulpits, preach the truth as they see it, and freely and fearlessly seek for more truth.

The first thing that the average frontier town used to do was to start a cemetery, and the one that couldn't offer such an inducement as that to new comers was of no possible account. It was left to such progressive times as these for a well-regulated city to do without an appendage generally regarded as useful, and that city is Albina, Oregon, which boasts of a population of 4,000 and never a sign of a cemetery. It is not because the climate is so healthy there that people never die; it is not because crematories have been popularized and the ashes of the incinerated are scattered to the winds; nor is it because the bodies of the dead are carried to sea and committed to the deep—nothing of that sort. In all other particulars the Albinos are fully up with the times. They have nicely-graded and well-lighted streets, good side walks, a modern water system, electric street railways, cheap transportation to neighboring cities and a good many other things metropolitan, but never a cemetery. The reason for this state of affairs is found in the fact that deaths are really very few in that fortunate city and real estate very high. Were the death rate extensive it would pay a company of capitalists to buy a piece of ground and start a burying place as an investment, but where would the patronage come from? The capitalists of Albina are so utilitarian that an enterprise of that sort would seem too much like laying up "treasures in heaven," good enough but not immediately available. They want closer returns for their investments, and so, when a person *has* to die, worn out and dried up from sheer old age, the only thing to do is to take the remains to Portland for burial, where the mower swings his scythe a little more briskly and an eager corporation is always anxious for patronage.

We have fully exposed one of the methods used by the Blavatsky-Judge faction to foist themselves upon public attention, which is, by secret orders and oaths of obedience, to require all sucking doves to deny the proof against the "ring" as often as such proof appears in any paper. For instance, the fact of the expulsion of these ringleaders from the Theosophical Society was promptly "denied" by telegraph, when the "denial" could not possibly have rested upon any knowledge of the facts in the case; and later, many letters were written to back up the impudent falsehood. The news was cabled to England, and on the 8th of October, Blavatsky comes out in the papers shrieking "Deny it, on my authority!" The idea of this woman's citing herself as the "authority" for the truth of any statement is immensly amusing.

Another branch of this systematic game of bluff now comes to light. For a couple of weeks a paragraph has been going the rounds of the papers, to the effect that Mr. Thomas A. Edison, the famous inventor, is a member of the "Aryan" Theosophical Society, and also mixing up Professor William Crookes of London with Blavatsky's affairs in England. Believing the paragraph in mention to be a malicious falsehood, deliberately devised to implicate two prominent names with the gang of psychical swindlers, we took pains to ascertain the fact, so far as Mr. Edison is concerned. The result is a letter before us from Mr. Edison, in which he states, curtly and unqualifiedly, that the assertion is "not true." Mr. Judge should have learned by this time, that his impolicy is sure to overreach itself and recoil upon his own head.

GENERAL ITEMS.

The mob who recently lynched Robert Berrier in South Carolina, prayed for and sung psalms and hymns with him for three hours before they strung him up.

On Saturday, November 2, at 10:30 A. M., Mrs. H. M. Poole will give a lecture upon psycho-therapeutics at 347 West Thirty-fourth street, New York, which all friends of the JOURNAL in that city and vicinity are cordially invited to attend.

Dr. U. D. Thomas, psychologist, clairvoyant and mental scientist, has changed his residence from Milwaukee, Wis., to No. 113 Ransom street, Grand Rapids, Mich. Dr. Thomas continues his diagnosis and treatment of disease, and will be pleased to see all callers. He lectured for the Religio-Philosophical Society on Sunday, October 27.

On the evening of November 3, at Rev. C. P. McCarthy's Sunday evening meetings and conferences, in Spencer Hall, 114 West Fourteenth street, Dr. Robert A. Gunn will lecture on "Hypnotism, or the Wonders of Animal Magnetism," with experiments illustrating its extraordinary power on subjects taken from the audience.

Mr. J. J. Morse and family are now permanently settled at 16 Stanley Street, Fairfield, Liverpool. An old subscriber at Liverpool, says, "Mr. Morse's reception on his return to England has been tremendous in its cordiality and that he has large audiences at every meeting." We shall hope to hear directly from Mr. Morse ere long and to have something from him for publication.

"Our Public School System Under the Constitution of Illinois," is the subject of a lecture to be given at Secular Union, 558 W. Madison St., Sunday evening, Nov. 3, by R. H. Vickers of the Chicago bar. In view of current history in Chicago this subject is of very great importance and all who can should make an effort to go and learn what may be to their advantage.

Hon. J. G. and Mrs. Wait of Sturgis, Michigan, celebrated their golden wedding a few days ago. Mr. Wait is seventy-eight years old, and Mrs. Wait some ten years younger. All married couples who desire to live together fifty years or more should follow the example of our Sturgis friends and subscribe for the JOURNAL. Mr. and Mrs. Wait have read it regularly for nearly a quarter of a century, and have done much in their vicinity to advance the cause of rational Spiritualism.

The Rev. Dr. Cyrus A. Bartol, the most striking figure among Boston clergymen, has resigned the pastorate of the Old West Church. He has been in ill-health for some time, and has not occupied his pulpit for many months. Dr. Bartol is the last of those most active in the great transcendental movement of the early half of the century. He has served the West Church for more than fifty years, and the withdrawal of his unique personality will probably result in the disbandment of the church.

The American Horse Show Association of Chicago announce that their first annual exhibition will be held in the Exposition building, October 30th, continuing until November 9th, inclusive. The award of prizes and display of draft horses will commence Wednesday, October 30th, at two o'clock P. M. The exhibition of light harness, coach and saddle horses will be on Saturday, November 2nd, at two o'clock P. M. Programs will be issued each day and evening during the exhibition, and the Second Regiment band will furnish music for the occasion. Single admission fifty cents and one dollar.

The whole world pays tribute to the merits of "Garland" Stoves and Ranges.

A Co-operative Congress.

A Co-operative Congress, under the auspices of the National Co-operative Board, will be held in Chicago on the 26th of November. The purpose of the congress is to unite into a co-operative union the co-operative societies of this country. At the present time ten societies are in membership, and it is greatly to be desired that co-operative societies generally, productive and distributive, should take part in the work of the approaching congress and become members of the co-operative union.

Societies are requested to send delegates to the approaching congress, or letters declaring their willingness to enter into union with other co-operative bodies.

Please address MRS. IMOGENE C. FALES,
Pres. of the Sociologic Society of America,
York Harbor, Me.

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MRS. THOMAS, Healer, in Toledo.—Citizens of Toledo, O. should not fail to call on Mrs. Thomas, while she is in the city. She treats with Electricity, has Batteries for wearing on the body for all chronic diseases. She has effected marvelous cures in Toledo of cases of years standing. Call at 337 10th Street, opposite High School.

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American Spiritualists' Alliance, New York.
The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.
Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.
Prof. HENRY KIDDLE, President, 7 E. 130th Street, N. Y.
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For the Religio-Philosophical Journal.

LIGHT AND SHADOW.

A. E. CARPENTER.

The sunset's glories widely roll
Above the western hills;
A calm comes o'er my troubled soul,
That all my spirit fills.

And as the lights and shadows blend,
Across the land and sea,
It seems like that, the past doth send
Athwart the years to me.

The mists that rise the waters o'er,
Give glory to the light,
So tears that fell in days of yore,
Make joys seem still more bright.

And when the day of life shall end
And we turn towards the west,
The sorrows with the joys will blend
And make us doubly blest.

For the Religio-Philosophical Journal.

GOD UNDERSTANDS.

HELEN M. COMSTOCK.

O flower of fragrant blossoming,
Love-watched from hour of birth,
And nurtured all too tenderly
To brave the storms of earth;
The angels watched as carefully
Each tiny leaf unfold,
To shield from cold and threatening skies,
And rough winds over-bold.

And when they saw such perfectness
'Neath grateful love expand,—
So pure, so bright, so beautiful!
There came a swift command
So sudden and imperative,
As though long since 'twas planned,
And quick its dainty loveliness
Was borne to Angel-land.

O, earthly bowers made desolate,
From whence all joy seems fled;
O, hearts that ache in loneliness,
And sigh: "My flower is dead!"
With senses dulled by sorrowing,
And blinded, tear-wet eyes,
You scarce can see 'twas lovingly
Transferred to brighter skies.

It blooms with added perfectness,
'Neath gentle angel care;
More sweet, more fair, more beautiful,
In pure celestial air.
Delay and change—a destiny
Time evermore demands;
Though grief may question bitterly,
'Tis best! God understands.

Rochdale, Ill.

IMMORTALITY.

Lyre of the gods, peal forth the hymn
In glory and in gloom,
Before the host, with banners dim,
That trample o'er the tomb;
Ring to their clanking armour's clang
And the chorus of the stave
That high in deathless triumph rang
In the empire of the grave.

March on across the valley's smiles
And o'er the mountain's scars,
And tramp across the ocean isles
And o'er the moon and stars;
Call through the open gates of God,
Through Saturn's belting rings,
And down the road by seraphs trod
Where pallid Venus swings;
Herald that man is more than man
When mundane life is o'er;
Proclaim that man is never man
Till he is man no more.

Yea, life with all its fevered hours,
And all its loves and wars,
And Day with all her sun and flowers,
And Night with all her stars,
And all the pomp of all the kings,
The pride of all the braves,
The lustre the regalia flings,
The gloom of all the graves,
Are vision of this psychal plane,
Are dreams, and nothing more;
But we shall wake with God again
When all those dreams are o'er.

Fear not, fear not we shall not live;
Doubt that we're living now,
And hail the life that Death can give,
And Being's vestal vow.
In steadfastness possess thy soul
When passing through the gloom,
For far more holy and more grand
Than the red rose in thy infant hand
Is the white rose on thy tomb;
And only through the spears of Gath
Thy arm must hew its way
To tread on the transmortal path
Through the immortal day.
In the death-rattle in thy chest
A choral seraph sings,
And the last heavings of thy breast
Are fanned by angels' wings.
Break of Death's door the iron hasp,
And, like a bridegroom, go:
There lieth in thy latest gasp
The last of all thy woe.

Yea, manful cry unto the Lord
To end the desperate Now;
Fear not thy armour-bearer's sword
On red Gilboa's brow;
For all the trail of glory-clouds
O'er Aidenn's golden floor,
And all the sheen of all the shrouds,
Are thine for evermore.

Break this dream within a dream
With the murmur of its trees,
The ripple of its limpid stream,
The thunder of its seas—
Delusions all, and spun from thee
As a spider's wed is spun:
There is no You, there is no Me,
'Neath the circuit of the sun—
No azure on the rainbow's rim,
No verdure on the sod;
There is an awful, nameless Him—
There is an only God.

The rolling Earth, the evening star,
Are dreams of you and me;
But we shall wake nor wander far
To reach the boundless Thee.
He is in us, and we in Him—
But One, and not allied;
A Him that mortal cannot limn,
And there is None beside.
Await the mandate of the Lord
To quit this slumbrous Now,
Wake on the armour-bearer's sword
On glad Gilboa's brow,
And all the trail of glory-clouds
O'er Aidenn's golden floor,
And all the sheen of all the shrouds,
Are thine for evermore.

—SALADIN.

The Agnostic Annual.

D. L. Shaw writes: I shall continue to read the JOURNAL, and will try and see if I cannot induce others to do so.

Spirit Message through J. L. Read.

To the Editor of the Religio-Philosophical Journal.

The following is a message purporting to come from the spirit of Henry Dillman, who claims to be acting as my guide. It was written by impression in answer to the following question?

Has my father, or any other member of our family who are in spirit life, ever applied to your progressive band for permission to communicate with us?

Answer: Not in a strictly personal sense, nor fully in accordance with the requirements of the band. We, as a progressive spirit band, do not demand humble submission; neither do we hold that an exhibition of humility on the part of an applicant is necessary in order to make him or her eligible to the privileges we offer.

The conditions of our band require sincerity of intentions, honesty of purpose and a desire to elevate the condition of humanity. These would qualify an applicant for the benefits and privileges afforded by this progressive combination. There are many worthy applicants, eager and confident, and anxious to send a message to friends in the body through our mediums; but many of them, when put to the test, find they have neglected to prepare themselves for the undertaking, and, therefore, cannot put in motion the necessary force and machinery they are obliged to use. The method of communicating we offer may be compared to that of telegraphy. As an illustration, we may suppose the medium to be the instrument, his mind the key, and his sympathies the line over which the message must pass. A spirit wishes to communicate with friends on the physical plane. He has conformed to all the requirements of the company operating the line, and now presents himself with his message, seats himself at the instrument, grasps the key, when, lo, he discovers he has not learned the alphabet, and therefore, when brought face to face with some of the essential conditions of delivering his message, he becomes excited on account of this lack of knowledge of how to proceed; is humiliated and often permanently discouraged from ever attempting the effort again.

This illustration will apply to many in spirit life, who, when told they can send a message or communicate with physical friends, think they have only to present themselves to a medium and the message will go. It is, however, quite the opposite when conditions are not understood. A medium, though well developed, is as sensitive a piece of machinery as can be imagined. In order to use a medium well one must ingraft the fibrous tissues of his being into his or her sympathetic nature, so that the pulsation of hearts blend as one. This sympathetic union must be held during every moment of the control. This we sometimes find is not an easy task even to those accustomed to the exercise. Any relaxation of the positive character of the control during this psychological period would cause the dropping of stitches (so to speak) here and there during the effort to deliver the message, and hence the result would not be satisfactory. It may be noticed that mediumistic powers are at times sensitively, at others moderately accurate, seldom twice alike, hence the necessity for the control to be able to define the conditions of his medium. All these and many other things have to be taken into account.

Mental mediumship is, of all phases, the most delicate. It is not unusual to find many on our side (spirit side) of life, who are otherwise well informed, quite ignorant as to the *modus operandi* of mental mediumship or impressional control. There are those among us who are experts at control in the abnormal state, but who, when they attempt to control a medium in the normal state, fail entirely.

Here we have two independent, living, positive forces in the same brain, and the intricate differences between them must be maintained all the time during the operation of delivering a message.

A normal medium is always conscious of his or her surroundings, and often takes a keener sense of what is said and done in their presence than an ordinary listener. He or she is always asserting a positive impulse, either consciously or unconsciously, which has a positive effect upon the control to neutralize his power. Therefore, in order to avoid any interruption in the tone and sense of the message, it requires skill not likely to be in possession of one who has given the subject no special study. You are not to consider it a mark of weakness on the part of your spirit friends when they affirm their incompetency to deliver a message the first time they attempt it, neither is it a mark of bombast for one to come to the medium in full confidence of his ability to control the medium. It is quite natural to suppose one's self capable of saying what he wishes in the ear of an attentive listener, but when applied in a case like this it is often found quite the opposite. Impressional writers may notice frequent repetitions and contradictory sentences, and sometimes grammatical errors. These may tend to color the message with a lack of caution on the part of the control, or it may indicate assumption on the part of the medium. I will show, however, that it is neither one.

Repetitions are most frequently made by the too great anxiety of the medium. He is eager to record every word strictly in accordance with his impressions, and in his effort to get every word right, his mind grasps, as it were, at the shadow of what was intended for him, and he may unconsciously write a word or sentence twice. Contra sentences are sometimes recorded by more than one being received at the same time, and the one that should appear first may be placed last. It may be obtained in the following manner:

The medium being conscious and having an aversion to anything that may have a coloring of error, reaches out in advance of his impression and takes a sentence prematurely from his control, and being quick to catch a thought, gets one that is not fully matured. Grammatical errors may occur in the same manner. They are neither impressional nor intuitional. The world at large comprehends very little of the details connected with mental telegraphy. It is an inexhaustible subject and is even confusing to one who attempts to explain it.

Hastings, Mich.

Dark Prophecies for 1889.

Prof. C. C. Blake, the Kansas meteorologist, prophesies a great drought for 1889 throughout the northern half of the United States; and the San Francisco astrologer who predicted the election of Harrison has given a fearful prophecy for the year '89, which seems to be in progress of fulfilment. June has already produced rumors of a war scare in Europe.

In the *San Francisco Daily Report*, of June 11th, appeared the following reference to this prophecy:

On the first day of the year a well-known physician of this city, well-skilled in the ancient system of foretelling events by the positions of the heavenly bodies, erected the horoscope to the noon hour of January 1st. The signs were ominous, according to the Aphorisms of the Ancients. He made predictions from the horoscope, wrote them down, and soon after showed them to many of his friends, who will vouch for it now.

On the 28th day of May J. E. Brown, of the *San Francisco Vindicator* obtained from him a portion of the predictions which appeared in that week's *Vindicator*. The ink had hardly dried on the paper when some of the horrors therein predicted came to pass.

The article commenced with these ominous lines:

Lo! there comes two years of fate.
Mark what wonders on them wait:
Monarchs tremble, nations mourn,
Oceans rage and cities burn!
Cyclones, droughts, and inundations,
Insurrections, war and pestilence,
Overflow the fated cup of woe!

Further on it says: "Our own country will not escape the impending evil. She too will have to drink from the cup of misery and woe, and thousands will have cause to remember, with sorrow, the unfortunate years of 1889-90. A fatal epidemic will appear; the undertaker will prosper, while many an insurance company will go under, owing to the widespread devastations by fires and the elements; by sea and land, by ship and rail, awful catastrophes occur."

After revealing much that has yet to be fulfilled, the article finished thus: "We will let the curtain drop, for lo! the time is at hand."

The following peep into the future is taken from the horoscope:

"Pestilentious heat, about the middle of June, will usher in new batches of crimes and disasters. In some places torrents; in others great droughts; extremes in both limits will injure the crops. In the latter part of June a financial panic on 'change will occur. The 'bulls' and the 'bears' are then tossed about; the one sinks beneath the speculative wave, while the other floats high upon its silvery crest.

"The high hopes of our people are now being eclipsed. The first half of July brings unsavory news; the misfortune this time is nearer our doors.

"The meridian of evil will be reached in September. It will continue on that level until after the spring of 1890, when the unfortunate influence will commence to fade away from our country, yet it will continue for a time to shed its virulence upon the nations of Europe, where it will excite to evil the worst passions of mankind, 'raising nations against nations and kingdoms against kingdoms, causing monarchs to tremble, and raising rebellion in their dynasties!'

"Another question, and one which relates directly to this coast, is: 'If I read the signs aright, the cold and severe storms of the coming fall will destroy the orange crops on this coast.'"

The predictions as given in the *Vindicator* of May 28th contain the following:

"I behold in the dark vista of the future, which the silvery alphabet of the heavens reveals, the sea foaming and raging with fury, the earth quaking, rivers overwhelming their bounds; torrents raging: the winds of heaven let loose to work the work of vengeance; on sea and land, by ship and rail, awful catastrophes occur!

"Before three-fourths of the year pass over, several mental cyclones of universal magnitude will sweep over the nations and kingdoms of the earth; exciting to evil the worst passions of men; giving rise to anarchy, insurrections, strikes, riots and bloodshed!

"The drama of life which is now being rehearsed by the planetary orbs in their sidereal revolutions, reveals some strange manœuvres on the part of one who has resumed the roll and power of God. Secret sessions with powerful nations to regain temporal power, but they will not succeed. A thunderbolt is not more sudden in its effects, than the quickness with which the fiery lava of heaven's retribution will intercept the accomplishment of their designs.

"Nor is this all, for in the silvery scroll of the heavens I behold a mighty death recorded by the pen of fame; the dart strikes high; the destroyer is busy with those in power; he tramples upon the diadem; he ascends the throne; he mocks the pangs of those who are as gods among men.

"Extreme heat and severe droughts during the summer of 1889 will not only bring disaster to the interests of the agriculturist in the middle and Eastern States, but it will also give rise to a very fatal epidemic disease; bringing prosperity to the undertaker, while many insurance companies will go under, owing to the wide-spread devastation caused by the furious flames. The infant West will have to feed the parent East in 1890.

"I regret to observe the ominous rays now approaching the star of him who has attained the zenith of his glory and the meridian of the nation's honor." The first year of his rule, and especially the 20th of September, are mentioned as unfortunate.

Thomas' Dilemma.

To the Editor of the Religio-Philosophical Journal:

When we discover a human mind crippled by the influences of decayed orthodoxy, we should endeavor to cut the manacles from the wrists and free the sufferer.

Thomas Harding, in the JOURNAL of the 12th inst., expresses the opinion that we could never grind out our own atonement for the sins of this life! Just what sense our brother can find in this statement, or what induces him to make it is, I think, beyond conjecture. Let our brother consider, in the first place, that the criminal seldom enjoys the commission of crime. Generally, though not always, he contemplates evil doing in a state of unhappiness. Let us suppose some unfortunate to contemplate the commission of a murder for one month, and then to consummate the unholy anticipation. This month of anxiety will be filled with torture, and the climacteric crisis will be reached in a state of excruciating torture, almost sufficient, of itself, to expiate the crime. Then follow months of almost incubus-like horror—the victim laboring under an almost insane fear of detection.

The father who abuses his family destroys his own sweetest happiness; the husband who is not faithful to conjugal love loses the happiness of fidelity; the common scold lives in perpetual torment; and thus we may discuss all wrongs. But suppose we waive the consideration of all mundane punishment. Can it be possible, then, that the keenly susceptible spirit, suffering for a time that shall be equal to all the illicit pleasure (?) it may have received from wrong doing, may not yet be purified? When, at the end of a life of crime, we see the criminal swung off by the neck, we feel that his wrongs are expiated; at least, our animosity toward him ceases at that period. What would we think then of the monster who would keep the worst criminal in ceaseless torture for even one year? The statement that we could never expiate a life of wrong doing is foolishly false and supercilliously silly.

But Spiritualism teaches us that we have assistance, where it is proper, from our guardians. We could not believe that we should have such extensive help as to render us mere automatons. If we desire to advance, Spiritualism teaches that this desire not only advances us, but that it attracts intelligences of purer character, and that through their aid we are assisted. The atonement doctrine is a bid for sin. True, earnest repentance, accompanied with poignant grief for the wrong, works expiation. We want no Savior to improve our morals; the idea is itself a solecism.

C. B.

Concordia, Kan.

Chicago the Nation's Type.

So says the Kansas City *Globe*, in discussing the question as to the proper location for the Columbus Exposition of 1892. "The East may not now admit the proposition," it argues, "but it is better for the whole country that the fair should come West. The general wish throughout the country is to have the world know how great the United States is, how equable the system of its government, how contented the people, and how rich the soil that raises freemen. The East can not do this. A dependent commerce makes her great and her history makes her interesting in the eyes of visitors; but the magnitude of our fields, our mines, our agriculture and our vast domain will never strike upon their vision while cooped up in the metropolis, somewhat larger than Paris, a little smaller than London. Cities are not what the republic desires most to show. They are to be found in every country. But in the resources of the United States and in their utilization is discoverable an unapproachable greatness.

"In the midst of all these necessary attractions stands the city of Chicago, the nerve center of commerce and trade. It is the model western city, a direct merchant with the fields of agriculture and the patrons of all the industries. All the interests of the territories lying between the mountain ranges concentrate by some natural law at the marvelous city. Her growth is co-extensive with the country, and her honor is the laurel of our western progress. Nothing fails her; everything contributes to her onward march. Chicago is indeed the type of what the nation is to-day, and to choose such a city is to benefit the whole nation."

Word Painting by Talmage.

Whatever else the great sensational preacher of Brooklyn is, he is riot run loose when it comes to describing things and scenes that please his fancy. From his recent visit to Yellowstone Park he went home impressed with the idea that the United States is the greatest and grandest and richest and most wonderful country on the face of the globe, and that the vastness of the continent can never be appreciated by anybody who has not traveled over it. As a specimen of his marvelous vocabulary and brilliant word painting, we give below what he has to say of the "Grand Canyon":

"But after you have wandered along the geyserite enchantment for days and begin to feel that there can be nothing more of interest to see, you suddenly come upon the peroration of all majesty and grandeur, the Grand Canyon. It is here that it seems to me—and I speak it with reverence—Jehovah seems to have surpassed Himself. It seems a great gulch let down into the eternities.

"Here, hung up and let down and spread abroad, are all the colors of land and sea and sky. Upholstering of the Lord God Almighty. Best work of the Architect of Worlds. Sculpturing by the Infinite. Masonry by an omnipotent trowel. Yellow! You never saw yellow unless you saw it there. Red! You never saw red unless you saw it there. Violet! You never saw violet unless you saw it there. Triumphant banners of color. In a cathedral of basalt, sunrise and sunset married by the setting of rainbow ring.

"Gothic arches, Corinthian capitals and Egyptian basilicas built before human architecture was born. Huge fortifications of granite constructed before war forged its first cannon. Gibraltars and Sebastopols that never can be taken. Alhambras where kings of strength and queens of beauty reigned long before the first earthly crown was impearled. Thrones on which no one but the King of Heaven and Earth ever sat. Fonts of water at which the lesser hills are baptized, while the giant cliffs stand round as sponsors.

"Hanging over one of the cliffs, I looked off until I could not get my breath, then retreating to a less exposed place, I looked down again. Down there is a pillar of rock that in certain conditions of the atmosphere looks like a pillar of blood. Yonder are fifty feet of emerald on a base of five hundred feet of opal. Wall of chalk resting on pedestals of beryl. Turrets of light tumbling on floors of darkness. The brown brightening into golden. Snow is crystal melting into fire of carbuncle. Flaming red cooling into russet. Cold blue warming into saffron. Dull gray kindling into solferino. Morning twilight flushing midnight shadows. Auroras crouching among rocks.

"See all this carnage of color up and down the cliffs; it must have been the battlefield of the war of the elements. Here are all the colors of the wall of heaven, neither the sapphire nor the chrysolite, nor the topaz, nor the jacinth, nor the amethyst, nor the jasper, nor the twelve gates of twelve pearls wanting."

The Day of Rest.

While, then, the object of the Sunday laws of our fathers was to protect the Lord's Day from desecration, with us their justification must be the protection of each individual in his right to his regularly recurring day of rest. Yet the laws which we use and abuse to-day are the mutilated remnants of those of old; and it is partly because it was the ecclesiastical rather than the humane spirit that directed their composition and has resisted their modification, partly because the relations of man to man have been so vastly changed during the past hundred years, that a revision in a new spirit, on new principles, is needed. Neither must this revision be made in the careless, unconsciously selfish spirit that has modified or ignored the laws in the past. In insisting on liberty of action as well as of conscience, we overlook the fact that our manner of using our Sunday freedom often deprives others of theirs. A hundred years ago, or even fifty years ago, there was little danger of this. Then, nearly every man was his own master, and could work or not on Sunday, as he pleased. In our present social system, the employed are the multitude, the employers the few. The enlargement and the concentration of industry have reduced to a small proportion of the whole community the number of those who can decide the question of Sunday labor for themselves. In this way it has naturally come about that the avarice of employers combined with the selfishness of the public has been gradually depriving more and more of the workers, and often the hardest workers, of their rest-day.

If our Sunday, then, is to be preserved, it must have the protection of the law. Yet experience has shown clearly enough that law avails little without the support of public sentiment. That the great majority of the American people do appreciate their day of rest, and desire to protect it, I think is beyond dispute. The petition is lately presented to Congress, known as the "fourteen-million petition," though it had by no means that number of actual signers, probably represented the sentiments of almost every one of those whose delegates or representatives signed it for them, as well as of those who personally affixed their names. The main support of this petition was from the churches and the working classes; notably from those who, like the locomotive engineers pray for the restoration of a Sunday already lost. The strongest support, too, came from those parts of the country where the greatest encroachments have already been made on the true liberty of the day.—*Charles Worcester Clark in September Atlantic.*

Our Spirit Friends.

To the Editor of the Religio-Philosophical Journal.

There is probably no feeling more deeply implanted in the heart than a conviction that the spirits of our loved ones do return to us again, and are cognizant of our joys and sorrows. They come to us in our dreams as well as in our waking visions, and how natural it is that they should, for in the light of all human reason those who loved us in the earth life come to renew the loving intercourse which was light and life to our path. It must be so; they are not dead.

How sorrowful would be the outlook to all thoughtful minds and loving hearts with nothing but the material world about us; how the heart would shrink from the contemplation of merely substance and matter, with no life in that other world beyond this. All nature cries out against it; the perfume of the flowers, the tones of music and a thousand subtile processes of loving memories strike the electric chord that connects us to our loved ones and binds us with a bond so strong that neither death nor the grave can separate us.

The experience of all ages tells us of spirit communion and the nearness of that boundless universe, peopled with unnumbered millions who have gone before.

Without this inter-communion what means have we of knowing of that glorious realm—the spirits' home? We have none unless inter-commnnion be true, and of this we have a plenty of evidence—plenty of testimony. Yes, our dear ones are permitted to brighten our lives with their loving presence, bringing to us words of comfort and encouragement that strengthen us in our struggles over life's thorny way. How often do our loved ones as they near the border land, describe those who have passed on before, and give glorious descriptions of the angel world. We then forget for the time that our dear ones are so soon to leave us; their revelation has dispelled all darkness and doubt from our minds, and death and the grave have been despoiled of all gloom and shadows, and we feel that an eternal morning awaits us.

A. C.

Oil Yourself a Little.

Once upon a time there lived an old gentleman in a large house. He had servants, and everything he wanted, and yet he was not happy, and when things did not go as he wished he was very cross. At last his servants all left him. Quite out of temper he went to a neighbor with the story of his distresses. "It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little." "To oil myself?" "Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges and it has been constantly used by everybody ever since." "Then you think I am like a creaking door?" cried the old gentleman. "How do you want me to oil myself?" "That's an easy matter," said the neighbor. 'Go home and engage a servant, and when he does right praise him. If on the contrary, he does something amiss, don't be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a faultfinding spirit.

A Matter of History.

To the Editor of the Religio-Philosophical Journal

Please inform Mr. C. Staniland Wake that, as to the matter of history referred to in my article on "Dreams and Visions," Athene cannot now remember the volume or history in which is found the statement that a Roman emperor applied at the temple at Delphos for a solution of his dream and vision, but the answer came that the Hebrew child (Christ) had closed the oracles, etc. I am so far away from all libraries (within a mile of the Mexican line) that I cannot refer, as I would like to do, to the volume or history in which I saw the statement, but I remember it was at Cooper Union, N. Y., and that the case of two Roman emperors was cited and their names given; however, I will write to a friend in New York and get the information for all those who desire the facts, as soon as convenient.

ATHENE.

Washington, Arizona.

When Steve Houston, who lives eleven miles from Monticello, Fla., went to town a few days ago, he threw his saddle bags across his horse, and when he dismounted and felt in his bag for something he pulled out a dead snake which was probably alive when he started on his journey.

Notes and Extracts on Miscellaneous Subjects.

Turkey quills constitute a profitable Southern export.

England bought 600,000 barrels of American apples last year.

Nearly 35,000,000 pounds of oleomargarine were made in the United States in 1888.

A Georgia hen had in her gizzard twenty-seven horse-pistol cartridge shells, six buttons and a piece of lead.

George Freeman and wife of Lathrop, Mo., have been married thirty years and are the parents of twenty-five children.

The Pekin *Gazette* asserts that 1,900 of its editors have been beheaded. The journal in question claims to have been in existence for 1,000 years.

A farmer at Belmont County, O., states that a woodchuck and a blacksnake inhabit the same hole in his clover lot and are apparently on the best of terms.

A lion in the Philadelphia Zoo, suffering from the toothache, his keeper administered laughing gas, put the beast to sleep and safely extracted the offending molar.

The Californians have found a new use for peach stones. They are burnt as fuel, and make a brilliant fire that exhales a fine fragrance. The fruit growers get $6 a ton for the pits.

Two solid train-loads of raisins left California for the East a day or two ago, making more than three hundred car-loads which have come East this season, and the first crop is not yet all in.

Thomas Wigg of Wood County, W. Va., picked an apple the other day which had the figures "1890" on its side as plain as if they had been printed. Wigg thinks it is a warning that he will die next year.

Specimens of flexible stone have been quarried at Chattanooga, Tenn. It resembles fine sandstone, and when cut into fine strips it will sustain a curvature of sixty degrees without breaking or damage to the finer grains on the surface.

A boy of Lansing, Michigan, some time ago, received a severe shock from lightning, and ever since that, during every electric storm, the boy becomes unconscious and goes through nearly the same experience as on the occasion of his first shock.

Uncle Bob Carlton of Magazine, Ark., is said to be 126 years old. He is strong and hearty has good eye-sight and can shoot more squirrels than any boy in the neighborhood. He used an old-fashioned rifle that was carried by a soldier in the Revolutionary War.

Fourteen thousand tons of beets were crushed in the beet sugar factory of Claus Spreckels, in California, last season. The sugar from these beets weighed 1,640 tons. The farmers who entered upon beet culture netted an average of thirty-five dollars an acre. Next season the production of beet sugar will be much larger.

A citizen of Hartford, Conn., lost his arm under a car-wheel, and did not know it until a policeman asked the cause of the accident. The man's nerves were perfectly numb, and he did not feel the pain. He was walking on the track whistling and leaving a trail of blood. He was rapidly bleeding to death without knowing it.

An English paper gives this explanation of the familiar phrase, "by hook or crook:" About a century ago two celebrated king's counsel flourished, whose names were respectively Hook and Croke, (pronounced "Crook"). They were generally opposed to each other in all important cases, and people said: "If you cannot win your cause by Hook you will by Croke." Hence arose the idiom which is now so firmly grafted into the English tongue.

The bishop of North Dakota is having a car built in which to make his episcopal visitations. Spare beds and accommodations for strangers are so scarce in this district that he finds it necessary thus to imitate the actors, and find himself in bed and shelter. The bishop's traveling car is to be a chapel on wheels as well as an itinerant house, and he expects not only to hold services in it, but to have it the social meeting place of the more scattered members of his flock.

A duck got into a queer fix near Rochester, Pa., the other day. The ducks of that place eat the acorns which are scattered over the ground under the oak trees, and this peculiar duck ate so many that when the owner returned from work in the evening it was lying prostrate, unable to walk or quack. He looked into the mouth and saw that its throat was clogged with acorns. He tried to drive them down, but as he failed in this, he cut its head off and nearly a half peck of acorns fell out of its body.

A gentleman living in Richmond, Va., owns a violin which is associated with the early history of Virginia. It is one of four violins connected with the early history of that section of the country. It is marked, "Nicolaus Amati fecit, Cremona, 1651." This violin was brought to this country by Robert Bollinz, the husband of Jane Rolfe, the granddaughter of Pocahontas, who was the daughter of the mighty Indian King Powhatan, of Virginia. The violin is of superior tone, volume and finish, and has been used by many prominent performers during the past century.

A girl tramp, wearing male attire, was arrested in Cincinnati one day recently on suspicion of being a crook. At the station house she told this story of her life: "I came here from Indianapolis on a freight train; rode all the way on the bumpers. I've been a tramp for two years, working when I had to and begging for a living when it was possible. I never had a home, and never lived in a house. My father was a horse trader and peddler, and traveled all over the country in a wagon with my mother and myself. I suppose I was born in a wagon, as I never knew what it was to live in a house."

William G. Dillingham, while fishing in Gordon creek, Oregon, a few days since, discovered a beautiful fossil trout, fifteen inches in length, in a huge bowlder. Every fin and scale of the fish was as plainly marked in the rock as if cut by a skilled artist. Many people wonder how trout get in streams above high falls. They were doubtless there before the falls were made, as from this fossil it is evident that there were tront in the streams of Oregon in prehistoric ages. Mr. Dillingham intends to go out some day and catch that fossil trout with a hammer and chisel.

A farmer on Bullshin Prairie had a drove of twelve half-grown geese killed and swallowed by rattlesnakes east of Hartford City, Ind., a few days ago. The geese were observed early in the day by a gang of telephone men at work, and their strange actions were commented on, but the cause was not discovered until towards evening, when the one remaining goose was rescued from a circle of rattlesnakes and several of the reptiles were killed, their bellies distended with the geese they had swallowed. One of the rattlers was an enormous fellow, about five feet in length.

Two very pretty girls in St. Louis recently attended service in a church where they were strangers. When the time came for taking up the collection they found to the dismay that they had but one cent between them. And there, coming up their side of the aisle with the plate, was a lovely young man with whom they were slightly acquainted. They simply couldn't put that solitary cent in the plate, and to put in nothing was not to be thought of. Then one of the girls bethought her that she had a small envelope in her pocket. She pulled it out, dropped the coin in it, sealed it, and when the lovely young man came along she dropped the envelope in with an air that made the collector think it contained at least a $5 note.

Germans are anxiously awaiting the final verdict in a very peculiar case which recently came before the German courts. Two ladies of Wesel, it seems, made a complaint before a magistrate sometime ago that one of their neighbors was the owner of a rooster whose loud crowing disturbed their slumbers every night. The magistrate decided that the noise was disorderly and fined the owner of the rooster, "because he did not prevent the animal from crowing at night." An appeal from this decision was taken to the higher courts, but without success. Now, it appears, the owner of the objectionable rooster has appealed to the highest tribunal in the country. He argued that the rooster only exercises his natural right when he crows, and that a rooster is a very useful and necessary animal. "Without roosters," he explains, "there would be no hens, and if we had no hens there would be no eggs. Since, therefore, we cannot do without hens and eggs, we cannot do without roosters either." The case so far has been rather expensive for the defendant, but he is of good cheer and hopes to carry the day by his logical argument.

LINES TO LORD ALFRED.

MISS LAURA R. STAATS.

O who would be the poet,
Tho' crowned and titled too,
To grind out wit or reason
To please the royal few?
No matter what his cares,
How sick at heart or head,
He must, in serious mood,
Write out a jest instead.

When in his happiest moment,
His cares and pains all flown,
He's moved to write a sonnet
To Pleasure's God alone,—
His heart attuned to music,
His thoughts with pleasure surge,
Her Majesty doth order him
To write a funeral dirge.

No doubt 'tis quite an honor,
To be titled by the throne,
But I prefer the poet
Whose thoughts are all his own.
Who, when in pensive moment,
Or times of wildest glee,
Can from his heart speak to us,
From royal dictate free.

Obituary.

Passed to a higher life from his home in Harlem, Iowa, Sept. 15, N. W. Babcock at the age of 80 years, 6 months and 5 days.

Mr. Babcock was born in Buffalo, N. Y., and had been a resident of Harlem for a number of years—was well known and respected of all. Aware that he could not much longer remain in the flesh he carefully made all the arrangements for his own funeral, selecting his casket and giving particular direction, as to the services. His end was joyous and peaceful. For thirty years he had been a Spiritualist, and he died believing in that doctrine, which to his mind seemed not inconsistent with faith in Christ and the scriptures.

In East Boston, Oct. 10th, after a long and painful illness Mrs. Harriet Gray, wife of Mr. Weston Gray, passed to spirit life, aged 72 years. The funeral services were conducted Saturday, Oct. 12th, by Rev. Elijah Horr, D. D. Fine selections of music were rendered by a quartette. Her body was interred in Woodlawn cemetery. Her daughter, Mrs. Mary F. Lovering, was her constant attendant during her sickness. Mrs. Gray was a member of the Maverick Congregational church forty-three years, and while in health took an active part in sustaining it. About seventeen years ago her daughter, Mrs. Lovering, through the death of her family, became interested in that "higher life" which is so beautifully blended with this; and her mother sympathized with her. They saw in it the confirmation of the revelations of scripture. During Mrs. Gray's sickness Mrs. Lovering was enabled to give her messages of comfort from the dear ones who had gone before, and who were often near her and soothed and comforted her. Mrs. Gray was not only a lady of great benevolence so far as the poor of the church were concerned, but was exemplary in her intercourse with the world. As a daughter, a wife, a mother and a friend, she has left a record of usefulness worthy of imitation. She leaves, beside her husband, many warm friends who will hold her memory ever dear.

Some specimens of an opaque white variety of hydrophane, from a Colorado locality, have shown the power of absorbing more than their own volume of water. When water is poured on it slowly, the mineral first becomes very white and chalky, and then perfectly transparent. This property is so strikingly developed that the finder has suggested the use of the "magic stone" in rings, lockets, charms, etc., to conceal photographs, hair or other objects which the wearer wishes to reveal only when caprice dictates.

The oldest person who has died this year, according to the longevity sharps, was Gottfried Wapmarek, who passed away in Germany not many weeks ago at the undisputed age of 126 years. The oldest person of modern times whose death is recorded accurately was Louisa Troxo, an Englishwoman, who was 175 years old when she died in 1780. There was a Don Cameron who may have been an ancestor of the present family of long lived Camerons in Pennsylvania, who died in Scotland in 1750 at the age of 130 years.

At Sylvanus, Ga., recently Frank McCrimmon found a turkey nest on which a gobbler was sitting. On examination he found that the nest was filled, not with eggs, but with apples. Mr. McCrimmon has found it a difficult matter to undeceive the gobbler.

England is called John Bull; but there is no sobriquet for Dr. Bull's Cough Syrup.

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It was once supposed that scrofula could not be eradicated from the system; but the marvelous results produced by the use of Ayer's Sarsaparilla disprove this theory. The reason is, this medicine is the most powerful blood purifier ever discovered.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon, classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, $2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprnted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success For sale at this office, price, $2.00

Salt for Moths.

According to the Philaelphia *Press*, salt is the best exterminator for moths. The nuns in one of the hospital convents have tried every thing else without success, and their experience is valuable as they have so much clothing of the sick who go there, and strangers when dying there, often leave quantities of clothing, etc. They had a room full of feathers, which were sent there for pillow-making, and they were in despair, as they could not exterminate the moths until they were advised to try common salt. They sprinkled it around and in a week or ten days they were altogether rid of the moths. They are never troubled now. In heavy velvet carpets, sweeping them with salt cleans and keeps them from the moths, as particles of salt remain in the carpets and corners. Salt is not hurtful to any one and has no bad smell. Here is a little hint I add, which, perhaps, every one does not know: For cleaning wash basins, baths, etc., use the same thing—common dry salt. Rub a little of the salt with your fingers on the basin. Often a sort of scum is noticed in the basins in a marble wash stand in the bath-room; the salt takes it off easily and leaves the basin shining and clean.

The Esquimaux of the Hudson's Straits are in the habit of making offerings of various articles to spirits, and scraps of food, powder and shot, tobacco, and the like are to be found on the graves of their dead. But they are anxious to conciliate all the known supernatural powers as well as the unknown, and therefore they made similar offerings to the beacon in the shape of a man recently erected in that region.

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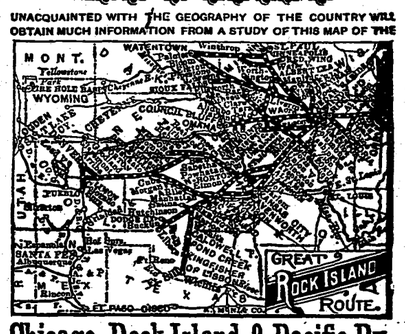


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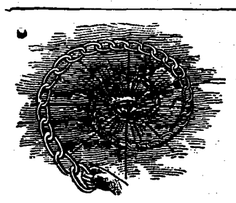
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(Continued from First Page.)

rights. Of this there is immediate need of united effort. You are starting what should and can be made a great movement. Go on.

Brooklyn, N. Y.

ELIZABETH LOWE WATSON.

Over wide prairies and vast mountain-ranges rings the JOURNAL'S bugle-call in the editorial entitled "Unity," and at the risk of becoming a too frequent guest in the homes of your many thousand readers, I shall try to put into form the echoes it has awakened in my soul. Through all the ages past there has shone a steady ray of spiritual light from the realm of superior intelligences, ever keeping alive the hope of immortality. Within the last fifty years this ray has broadened into a golden stream, kindling anew the fires of faith on desolated altars, helping man to more truthful interpretations of the sacred books of all nations and sowing broadcast the precious seeds of pure religious aspiration. There is not a mental creed in Christendom that has not been modified, nor a monster of superstition that has not been mortally wounded by modern Spiritualism. In the all searching light of science, and amid the steady grind of the most practical age the world has ever seen, its facts have accumulated until our incredulity is put to shame; millions of mourning hearts have bathed in its healing balm, and sadly impoverished souls been enriched by its joyous inspirations. The doctrine of the Fatherhood of God and the brotherhood of man has been a thousandfold accentuated, and every field of reform has felt the fructifying influence of its white rays. All this has been accomplished without any concerted action or organized effort on the part of mortals; but almost half a century of seed-time and growth should begin to yield a rich harvest of practical results. The liberalization of existing institutions; the amelioration of spiritual misery; the enlightenment of individual opinions; the development of important psychic facts and the loftier humanitarianism which is their legitimate outgrowth should now be conserved, organized and directed in definite channels for well-defined purposes.

We are on the eve of great events—at the very threshold of thrilling times; a new political and religious epoch is at hand. Whether it shall be brought forth in blood, or tears, or by peaceful methods, depends in a large degree upon the use of the liberal elements at our command. I am aware of the prejudice, general among Spiritualists, against anything like the adoption of a creed or organization; and if the creed is "iron clad" and an inflexible barrier to the acceptance of new ideas and fresh revelations, I share the sentiment. But surely a simple statement of belief and some sort of moral standard, is a portion of the furnishings of every thinking mind.

Where is life possible without organization? Nature's first step out of darkness and chaos is a germ-cell, an effort toward organization. But some protest, "we have had enough of church, enough of creed, let us have something new!" Is not nature full of resemblances, one form bearing the likeness of another? Mineral, plant, animal, running in similar lines and curves, all the way from the simplest to the most complex? The evanescent ice-crystal builds after the pattern of the enduring adamant; the century-old tree is copied a million times over, in winter, on our window-panes! It is only by placing ourselves in the middle of the stream of natural tendencies that we shall ever accomplish great results.

There is but one original; life, growth, is a chain of many links, a succession of causes. Where did the first architectural plan originate? In living forms. All art is but the reflection of nature. Pillar and frieze, arch and architrave were all suggested by things already in existence. So every present religious and political organization is the outgrowth of something else, some other experience of world-neediness. Let us gratefully utilize the wisdom, the experience of the past, combining the good of all in one sublime superstructure, the four pillars of which shall be:

The Fatherhood of God.

The Brotherhood of Man.

Immortality and the inter communion of spirits and mortals.

Universal and eternal progress toward truth, virtue and happiness.

As Spiritualists, we are to-day millions strong; and yet to what single feature of existing political or religious institution can we point in evidence that we stand for anything in particular? We ought to command the respect of the press—we are its laughing stock. We ought to determine important issues in every election which concerns the welfare of our country; when was a Spiritualist's vote heard from? We ought to preserve the inspired utterances of our teachers, the messages of love from angel-land and scatter them in leaflets from a grand, central publishing house. When shall we begin? We ought to send missionaries over the wide world with our "tidings of great joy"—and every newly awakened mind should feel itself a welcome and useful member of an organization engaged in practical world-helpfulness; when shall we resolve our drifting nebula into a shining star of the first magnitude? With the Spiritualist press generally infilled with courage, actuated by the purest motives, guided by wisdom and co-operating with the pre-eminently fearless and just RELIGIO-PHILOSOPHICAL JOURNAL, and all morally pledged to stand together for the promotion of pure Spiritualism, what a mighty power this would be! Back such a press with a strong national organization sending its vital power, money and brains through all the ramifications of society,—why, with such an equipment we could, in a short time, accomplish a bloodless revolution and abolish all oppression, crime and misery from the earth!

Spiritualists everywhere, let us begin at once to combine our forces! There is no other class of people under the shining sun with such blessed incentives to noble, unselfish work! The muttering thunders of a universal discontent, heralding a tremendous tempest, are heard on very hand. Let us answer the JOURNAL'S stirring call and rally around a standard of religions liberty, faith, hope, and love.

Sunny Brae, Santa Clara P. O., Cal.

GILES B. STEBBINS.

Allow me to add a word in the discussion which your "Unity" editorial has so well called out. To your clear statement of theism, human brotherhood and "the spirit of love and truth," I would add:

The immortality of man, inherent in his very being, his fitness for eternal progress and higher harmony, and the facts of spirit presence and communion in all ages.

Not to make this addition would be to ignore the central thought and work of the great spiritual movement which has gone round the world in the last forty years, with a light and power never before known in any like movement in the same time, and for the spread of which gifted mediums, writers, speakers and thinkers have done so much, in many cases in a spirit of consecration and self-sacrifice worthy of reverent remembrance.

It should be made, too, because the proof positive of immortality which only Spiritualism can give—verifying, as it does, the soul's intuitive hope and faith by its testimony through the senses—is the creed of the world to-day.

Put your own condensed views, with this addition, in words fewer and more fit if possible, and we would have a broad statement of some definite aims, deep convictions, and inspiring ideas, with large freedom of individual thought and readiness to unite in the study of these great matters, and for a wiser and more fraternal daily life, and Spiritualism would stand in its fit place.

With your theistic statement I fully agree, and was glad to see your quotations, in your issue of Oct. 26th, from Epes Sargent on that subject.

I had long conversations with him in years past, and we both were of one mind in our thought that there can be no spiritual philosophy in its perfectness without the recognition of the positive and guiding power of mind over matter, going back to the supreme sway of the "Single Will," no finite spirits without the Infinite spirit, no immortality for the human soul without an eternal soul of things.

But enough. The sincere and large-souled must see the need of unity, and none others can unite.

The great truths which have given such power to modern Spiritualism must be freed from worse than useless folly and wrong, and they must and will live and gain. Can that life be best as only a leaven in the general world of religious thought and growth, or in a united movement, broad and free, yet definite in aims and strong in its high purposes?

Doubtless many will answer that the united movement is needed and important. If so, "show your faith by your works." Come together, organize, give in proportion to your means half as much as do those in our popular churches; let the rich give as much as they do to those churches now, and give also their hundreds where orthodox persons with wealth give their thousands to sustain their faith, and the work can begin with a mighty power wielded in a practical and effective way. If this is not done the excellent talk will end in talk, and these great truths we love so much will do their needed work in a less efficient way and with more hindrances and mistakes. All this is said plainly, as the truth, but without detracting from the merits of "the glorious remnant" who have done nobly through past years of toil and trial.

Detroit, Mich.

We of course accept the addition Bro. Stebbins proposes. It may be used as he formulates it, or in any other concise and clear form. The fact of continuity of life and spirit communion was named in our Unity editorial, but with Bro. Stebbins we think it should be prominently affirmed in the formula.

PROF. J. B. TURNER.

In my view nothing can excel the solid, immutable and eternal truth of the universal platform of unity you suggest and propose, viz.: "God is the universal Father; man is the universal brother, and the spirit of love and wisdom is the one working life of both."

It is exactly that proposed by Christ 1800 years ago, enforced and illustrated by every act of his life and by every word that proceeded out of his mouth. It is the sole basis of Christ's true kingdom of the heavens, and of our Father who is in the heavens, as ever being, ever present and unchangeable in all its laws and principles as is God and Eternal Being itself over all possible worlds and beings alike.

As a consensus of the competent for the past 1800 years, therefore, nothing more and nothing less could be laid down other than that which you propose; and until we regard all our authorized Christ words as a mere myth and a farce, we cannot escape that one bond of union and that great consensus of the competent which you propose; if we are to admit that there is any sort of competency in the Christ word or in the actual providential government of the world through the whole of the eighteen centuries just past. Indeed, in my view, off from this one platform, being itself becomes a mystical farce and all history an unbelievable myth, God and nature in an everlasting war, and no peace possible on earth or in all the heavens. I could not say this better in 500 words or a 1,000 than you have said it yourself, if it can only be applied and carried out as Christ himself directs by precept and example.

Jacksonville, Ill.

TRUE RELIGIOUS PROGRESS.

Views of a Prominent Unitarian.

A three days' conference of Unitarian ministers was held in this city last week. The opening paper of the convocation was by Rev. Brooke Herford formerly of Chicago but now of Boston. Mr. Herford's theme was "True Religious Progress." He traced the progress of religion in its divergent ways from the beginning and closed by saying that the true growth was in the right conception of its fundamental principles.

"There are certain religions," said Rev. Herford, "that are said to progress, and others that do not. The difference in these is hard to find. Unitarians are said to be the farthest along in religious progress, but I meet men who are more advanced in religion than myself, men from whose conversation I find myself elevated in religious ideas. Religions progress is every where to be found. No finality seems to have become in all things the popular cry. The spirit has spread in religion quite as much as it has done in other things. All churches have moved forward, and the creeds of the present day are not the creeds of the past. The feeling has begun to obtain that religious belief and religious ideas must be constantly on the move. Unitarians, who are farthest advanced, seem to feel and expect that they must go further. This uncertainty leads to a feeling of doubt and unbelief in the fundamental principles of religion.

"But is this pilgrim's attitude the truest and best? To me it seems lacking in constructive growing power. The pilgrim's staff answers all purposes in methods of advancement, but for a permanent living implement the spade beats it. It is necessary that there should be a firmness and solidity at the root of things. There is a desire to find something in which the soul of man may rest and live and still not be opposed to progress. There is such a thing and it is to be found in the true conception of the fundamental religions truths. Universal progress is tangible enough, but it will not bear looking into. Progress seems to have become the master word of life. But everything is not going forward. There are lost arts as well as new ones, and the same is true in the principles of science and everything else. Is there much progress in poetry? If one listens to the rhythm of the ages he will find that Homer and Virgil are still the greatest of the world's poets. In painting there has been no greater progress than that of Raphael. The architecture of to day is patterned after the ruined designs of the architects of ancient days. In all things there has been a progress up to a certain stage and then the forward movement is in the wider application, the broader use of the great fundamental principles. Moral progress is not in a departure from the first moral truths, but in their diffusion and realization. There is no new morality, but a new application of it.

"Turn now from art, man's truest relation to nature, and from morals, man's true relation to man, to religion, man's greatest relation to the divine. In religion the first progress was in the discernment of religions truths. The movement since has not been from them to something else, but in them and in their application. There are no new religious truths any more than there are new mathematical truths. Religion is not an endless quest. Its progress is in itself, in the true understanding of its truths. The same holds good with Christianity, which indeed is nothing new. Christ did not preach a new religion, but merely a new religious life. In all these things the progress is not in something new, something outside, but in the true working out of the first fundamental principles. There is in religion even such a thing as retrogression. Many of its so-called advances have been mistakes and have had to be retraced. Others have been but steps backward to the re-adoption of some old religious principle. The gospels of to-day are not different from the accounts of Christ of the first century. Of the many that were then held the true ones have outlived the rest and are maintained to this day. The same with progress in doctrine. Many of the movements since the Reformation have been steps backward to some old belief. The strength and life of the old Unitarian movement was not in leaving the first faith but in going back to it.

"The outcome of all this matter is that we want more of a feeling of rest and settlement on religion and morality. We need to free ourselves from the desire of always wanting to change. There is no necessity for further progress beyond our present highest feelings. The growth of religion is not away from its humble beginning but in its great truths. The truths of religion once conceived are true forever. In them is scope for infinite progress. We have now only reached the beginning of their meaning. Try to see the great primal truths more clearly all the time. In that is to be found the true religious progress."

Miasm and Malaria.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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REMARKABLE CASE OF OBSESSION.

Cure Effected through Mrs. Slosson of Chicago.

To the Editor of the Religio-Philosophical Journal.

I have been much interested in your editorial allusions of late to cases of obsession, called forth by the case of Harry Munzer. I hope this may be the beginning of a thorough exposition of this subject. There is no fallow ground in this world of mis-belief which can be made to yield so many hundred fold in the breaking up as that of so called obsession. Hundreds of authentic cases can be related, and raving maniacs can be taken from their cells and restored to their right minds in the presence of men who do not believe. This truth is more easily demonstrated than any other claim of Spiritualism, not excepting the simple "raps," and when demonstrated, would forever silence the demand for the fruits of our philosophy. I hope you will do all in your power to bring this subject before the general public. I have personal knowledge of a most remarkable case in which the subject was released from most terrible influences through Mrs. Slosson of Chicago, which I will give you for publication. I do not wish to use names at present, but if at any time in the future the case should be of any special value in the line of research, I will furnish all necessary to make the account authentic.

W., who is related to me, and with whom I have been much associated all his life, was one of the happiest, most contented boys to the age of nineteen years, when changes began to occur. He would at times become gloomy and despondent, acting and speaking unlike himself. During these periods he would go off to the woods by himself and stay all day without eating, and come home looking worn and haggard. These spells came on more and more frequently, causing him to wander off for days. He would leave a letter, or write one after having started, about having decided upon a course to pursue in life which he should follow, and for his friends not to expect to see him again. The tone of it would be wild and frenzied—the very opposite of his nature. In a few days he would come back having walked probably all day and all night, worn and tired out. No questioning would get from him any reasons for his conduct, and as all allusions to the matter were so painful to him we soon ceased altogether to question him.

Meantime I had become convinced of the truths of Spiritualism and began to think that there was an evil spirit influence at work. While I was casting about for some way to reach his case he became worse. His face showed suffering and his eyes looked full of despair. At this time he was twenty-four years old, and all the flush of youth was rapidly fading out. He had at this period severe sick spells in which he was held by some strange power for a day or two, and then would recover rapidly and be more like himself for a while than he had been for years. This was during last year. In the winter I became uneasy about him and could not get him off my mind for days at a time. I knew there was a strong spirit force at work with me to get help to him through me. One day a communication came, "We must have help for W. or we cannot save him."

I invited him to go with me to a neighboring city where we visited a medium. Then he was proven to be very highly mediumistic himself, but there were such conflicting elements in the influences that no good was done for him. In fact he seemed to be worse for a time. Shortly afterwards I got another message saying, "W. is trying to take his own life. You must help us." I went to him as soon as I could and said, "W., why do you persist in trying to take your life, don't you see that you cannot do it?" He replied in astonishment, "How did you find that out?" I said, "F. told me. He and other spirit friends have appealed to me for help. Now tell all about this strange life you have been leading at times for five years past."

Then he told me how, when he wandered off he would seem to be carried away against his will. He would get in some out-of-the-way place and write for hours and hours. He showed me hundreds of pages he had written, much of it of the highest order of composition and upon subjects entirely foreign to anything in his own life or experience. When physical pain came from exposure and fasting, his own will would assert itself and he would return home; that for the past few months the same power had been driving him to suicide. He would be carried to the drug store, buy poison, go off and take it. When pain would result his own will was again enthroned and then would begin a struggle for life. He said he had taken poison enough at one time to kill twenty men and would be brought out of it all right. These were the times of his strange sickness. He would feel hands moving all over him and be shaken and pounded by unseen persons. He said he had no power to resist these attempts at suicide. It seemed that he was only standing helplessly by while some one else was compelling the actions.

I then began in earnest to find a remedy. The first clue was that the influence was Catholic, in some way, but I could get nothing definite. I went to Chicago and saw Mrs. Slosson, although it was a journey of 500 miles. I was impressed that she could give relief. I described to her control where W. was and that I wanted her to try and find out what spirit influence was troubling him. She said, "Your spirit friends here want to take me to him, I will go and see." She soon came back and said, "O! I found the most horrible spirit clinging to him that I ever saw. He was a priest, and looked as though he was in the depths of despair." I then asked her if she could bring the spirit here to me. "I will try," she answered.

I waited nearly half hour in silence, the medium sitting in dead trance. Suddenly she roused up and exclaimed, "Here he is! there he stands right beside you. O! if you could only see him I know you would pity him. He looks so sad and despairing." I then asked him why he wanted to destroy a young life as he was trying to do. For a time he seemed bewildered but soon began to tell me through the medium that he had never realized what he was doing, promising me that he would not go near W. again. "O! I am so miserable," he exclaimed, "I have no where to go." "Stay with me," I said, "my band will help you and I will give you all the sympathy and help I can." He thanked me for my kindness, saying, it was the first ray of light that had come to him; that he wanted to tell me more about himself but could not then. I made an appointment for the next day to meet him again.

The first expression of the control at the next meeting was, "Here is your priest and you never saw any one so charged as he is. He tells me to thank you for being so kind to him. He wants to tell you all about himself."

Then followed a most harrowing account of a ruined life. He had been highly educated and well stationed in life, but had become dissipated and led a life of debauchery and crime, ending his earthly career in suicide. All since that time had been confusion, darkness and misery. He would seem to be living on earth at times and trying to write a book; then his old despair would come over him and he would try to commit suicide. It seemed that he was trying to destroy his own life all the while without being conscious that it was another life he was seeking, and did not fully realize that he had passed to spirit life until the day before, when he was taken away from W. and brought to me. He promised to stay away from W. and remain with me until he was strong enough to go back to him and then he would go and help him and try to atone for the wrong he had done.

I did not see W. for nearly a month. I did not even write to him. My mind was at rest all the while. Before returning home I visited several mediums and had the same priest described to me three times, each place being several hundred miles from the other. When I saw W. again he looked like a new man. He had gained twenty pounds in flesh and was himself once more. He gave the very day that I was in Chicago with Mrs. Slosson, 500 miles away, as the time when the change came into his life. He said, "Everything is changed. I look back upon the past few years as upon a dream, full of deepest wretchedness." He is now fully recovered, and the priest never misses an opportunity to identify himself to me and tell me how well he is getting on in spirit life. His sufferings are still great but he is getting freed from his bondage, and will no doubt go on to higher life.

The most practical lesson in all of this to me, is, the necessity of help from the earth side to relieve obsessed persons.

While the strong band who were working for the rescue of this young man could save him as by miracle from death, they could not dispossess him except through earth conditions. In all the cases I have known or heard of this same condition was necessary. KAN.

"Is there anything a man cannot do?" asks an exchange. We have never yet found a man who could scold the children with his mouth full of pins.

SWING ON THE UNITY OF FAITH.

Faith Is Not a Belief in Books, but in God.

TWO PATHS LEAD TOWARD UNITY.

At Central MusicHall, last Sunday morning, Professor Swing discoursed on the subject: "The Unity of Faith." In common with 2,500 other listeners, we followed this able exponent of religious life with profound interest from first to last, and now place his clear cut exposition before our readers. The eminent preacher's thought will be found largely in the line of, and in harmony with, late utterances of the JOURNAL, either editorial or contributed, though not covering the entire ground treated by us and our contributors. The speaker selected the following passage from the New Testament and based his discourse on it:

For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God has gone forth.—*Thess. i.*, 8.

This wonderful period, while it is taking Christianity away from its unnatural place among the exact sciences, is taking the word "faith" away from the world of commercial exchange. It has been for centuries a kind of circulating medium. One could buy great good by paying for the blessing in the common currency of belief. The bargain was about as follows: "If you will believe in my articles, I will not hold you responsible for your sins and will give you heaven at last." The articles to be believed varied greatly. A hundred different sellers stood in the market-place, some were Roman, many were Protestant, but they said each the same words: "Believe my group of doctrines and all will be well; but if you believe any other group all will be ill with you; you will be eternally punished." Sometimes the Romanists would torture a man or a woman for days or years in order to make belief in some absurdity the more easy. In Spain and Portugal an occasional day was set apart for witnessing a general *Auto da Fe*, an act of faith—a day on which those who had reached belief were publicly admitted to the church; but more particularly was it a day upon which those men and women who had no faith in some one of the current dogmas were burned alive in the presence, and often to the edification, of the multitude. The first *Auto da Fe* was held in 1560; the last large one in 1761, at which one pious old man was burned alive. He was in his seventieth year, and could not express his belief in all the theological notions offered him by the men who piled up the fagots and held the torch. Fifty-four other common persons were burned to death on the same day. A thoughtful but heretical girl was burned to death twenty years later, in 1781, thus making the fires of the inquisition die out about the time the tumult in France made the Roman magnates feel that murder was a game at which infidels could play as well as Christians.

THE REIGN OF TERROR

in France contained one good, at least; it made the church feel that the power to kill had ceased to be monopolized by the men who had faith. A guillotine erected by men without faith would separate a head from a body. Thus the church ceased to murder when the other side fell in love with the art.

In all those long, bloody centuries the faith of the nations was not that sentiment in which Christ and his apostles lived their great lives. It had degenerated into only a social and political conformity. For many centuries faith was determined by this inquiry: "Are you with us?" Often the question was not any more meritorious or religious than was the demand among robbers or conspirators for a pass-word or a sign of membership. Even in these enlightened days the supreme question of faith—Do you love and serve God?—is often overshadowed by the inquiry: "Whether you are one of our company?" But essentially the word "faith" has escaped from its previous and frequent disgraces and stands forth now one of the most significant terms in a most broad and spiritual religion. It has been stripped of all commercial value. Credulity will not atone for sins; but a repose in God, a resting in the Son of God, this will rob sin of all attraction, and will make all the virtues more glorious.

Faith is not a belief in books, but in God; not a belief in the astronomy or geology of the ancients or the moderns. Galileo was arraigned for teaching that the earth turned over and the sun was still; but in the real faith of religion the sun is neither in motion nor at rest. Religion permits the little child to think the stars are holes in the sky. Ignorance and science all are one in faith. The old church ought to have said to Galileo: "Our sun neither moves nor stands still. You astronomers may make the sun stationary or you may make it run a million miles in an hour; but as for us Christians we simply want it to shine; we want it to make the grains, fruits, and flowers for us, and to mark our holy matins and vespers. Faith reposes in God's goodness, but it need not know whether the earth turns nor what turns it."

IT WAS ABSURD

to make science a part of religious doctrine, because after it was learned that the earth turned on an axis no one has yet been able to learn what turns it over once in twenty-four hours. It is a singular faith that requires us to know that the earth turns but that does not require us to know what turns it. And yet the modern church in part requires such a saving emotion, for recently a branch of the modern church suspended a clergyman for believing that God works through evolution, instead of by an instantaneous process. The dismissing church knows nothing about creation, of course, but its faith is a belief in a science that was prevalent up to the last century. Faith was not a resting in God, but it was an adherence to the science of the whole past.

If religious faith need not ask whether the sun moves or stands still, so it need not wait to know the nature of Jesus Christ any further than to know that he leads the soul toward God; that his mission was such leading; that he has led millions thitherward, and stands, most evidently, able to lead millions more. Beyond this, faith need not go; because of a human mind that can not reach an exact knowledge of what man is or what God is, it is foolish to demand any careful analysis of Jesus Christ. A mind should be deemed fortunate that should know what God or man or Christ is, but more fortunate than such a mind is the heart that can love deeply those three forms of the mystery of being.

IN SOME MINDS

Christ is an incarnation of the Father, and after the human race has completed its earthly career the Son of God is to resolve himself back into the Supreme and be the All in-All once more; but to other minds he is to stand at the right hand of the Father and wear forever the human form, while upon his forehead the thorn marks are to become beautified more and more as the saints shall realize their heaven and their immortality; but between these two pictures of the after life "faith" can have no binding choice, because, as the earth is one and the same beautiful globe, whether it flies around the sun or whether the sun flies around it, so Christianity is one and the same whether its central figure shall become the eternal Creator or shall stand only as an emblem of all that moral power and beauty that can grow up outside of the Deity.

The Buddhist finds joy in the thought that all noble life is going back into Nirvana when this life is done; but the Christian soul drinks in happiness from a theory the exact opposite of Buddhism—that the Creator saw fit to fling forth a universe to exist outside of himself and to permit an independent consciousness to spring up in the being called man; that this detached mind will never fall back into the Deity as rivers run back into the ocean; that this detached mind will live forever a life parallel with that of the Father and, therefore, is never to fall into the sublime origin and become lost.

BUDDHISM SAYS:

Man, for a few years; Christianity says: Man, forever. The future for the Buddhist is one in which all existence becomes lost in a nameless, motionless being, just as though our sun, moon and stars were to mingle and make an eternal twilight by dissolving into the air, as a few drops of red wine may color a goblet of pure water. The genius of Christianity is the opposite. Its stars are not to be resolved into a twilight.

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die.

When two such systems are compared Buddhism can not be called a "faith" when placed alongside of Christianity, for that oriental thought is only a surrender, a sinking into sleep; but the many images of Christ and God seen within the Christian system do not disturb the saving faith, for Christ at the side of the Father, and the Holy Spirit above and around, are all in perfect harmony with the vision of Ezekiel, who saw only one central and overwhelming splendor. The sentiment of true religion and worship ran as deep in the souls of Daniel and Isaiah as it ran in the souls of Calvin and Luther. All these faiths blend in one.

FAITH CAN NOT, THEREFORE,

be a belief in any book or any group of doctrines; not a conviction that the world came in a week or in long periods; not a conviction that there was a Noah, an ark and a deluge; nor the conviction that there was not an ark and a deluge. Faith is neither harmed nor benefited by a rationalism over the past. It is of no moment to faith whether Lot's wife became a pillar of salt or to the end remained common flesh and blood. Those are questions in fact and biography, not in the field of religion. Faith, as Paul says, is "toward God," and while the mind is thus worshiping and trusting the questions of science and history all disappear. Upon it a great spiritual world stand and live and die, the learned and the unlearned, all differing in ideas, but all being carried along toward the one salvation.

Many of the wars and the personal difficulties which have attended the spread of Christianity have come from making faith identical with a belief in some history. If a mind could not accept of the great age of the patriarchs and of all biblical statements, it was a non-believer, an infidel. Thus what is called "saving faith" was compelled to be partly a belief in history. It was this definition of faith that made men war against each other. The Quakers, with all their piety and righteousness, were banished as infidels. So were the Huguenots. To each sect all other sects were non-believers. But the moment faith is defined as the heart looking Godward the discord is hushed and a hundred denominations become one in all that is high and deep in the soul. When a vessel coming in from the wide Atlantic, with its hundreds of travelers all returning from foreign lands, nears this continent, one joy fills all hearts, whatever the learning or the ignorance, the age or the youth, the poverty or the wealth of each voyager; one joy, because all eyes look toward the blessed home of each. Thus, the minds intellectually divided as to doctrines and history are made all one in the hour of religion by looking lovingly toward the one God.

The Christian world can not be at one with Buddhism or paganism, but it can be at one with itself. It is at one with itself, but does not know of its own harmony. It has assumed that a difference of opinion was a reason of separation, and while this assumption has lasted it has made an imaginary wall to be as real as one of solid rocks. Now and then in recent days some Presbyterian and Episcopalian will shake hands and laugh over the discovery that they are both one in religion. They might have had that laugh forty years ago had they known how to measure their religion. For a discovery is never a creation. The late years have made discoveries in steam and electricity, and are now using those agents; but steam contained its power when Solomon's fleet sailed, and lightning ran rapidly when Rome sent messages by men on foot. The defect was in the Solomon and the Rome. Thus a Christian unity has run all through the nations for eighteen centuries; but the church, not aware of its sublime brotherhood has tortured men it ought to have loved. Foreheads which were worthy of rosy wreaths of friendship have been crowned with thorns. It was not the task of Columbus to create this continent, but only to discover it. The continent lay here all verdure clad and sunbathed; the sea rattling on its long coast; the thunder-showers passing in June over these prairies while Xerxes was marching against Greece, or while Socrates was talking in Athens. While Anacreon was writing of the rose, here the golden rod bloomed, only there was no eye to see, no white hand to pluck the yellow bloom. Columbus did not need to create the great domain. He was only to find the intellect and courage that could carry him to where he could behold the old, grand, and waiting hemisphere. Thus holy men need not attempt to create the unity of religion. They need only to climb the height and discover it. That unity has lain in our world for many generations. It was here when Peter went up to the house top to pray; here when Augustine and his mother looked up toward heaven; never absent when a Fenelon worshiped and Pascal wrote and thought; beautifully present, but unseen, in the hymns of Wesley and Cowper; present everywhere but unknown, a hemisphere, but hidden far beyond the untraveled sea. The Christians need not create this continent of love and equality; they need only sail away from the past and discover it. Intellect and courage will carry them to where they can mark the hills and verdure of a new world. It is not necessary to change the birds, blossoms, and mountains of America to make it a part of the globe. The unity of the planet is assured, although it is adorned with a variety which delights a Humbolt and a Linnæus. So, it is not necessary to seek a uniformity of religious dogma or custom; for the world of piety is one though the scenery may change before the eyes of man—the praying traveler. Divided into islands, seas, and continents, it is one great globe.

Faith in God is the harmony of all the Hebrew and Christian religions. It is the family expression seen in each religious face. Two travelers from America concluded to encamp together along the Nile. At bedtime these new friends each offered an unspoken prayer in the twilight silence. In such unity of prayer weeks passed. Many times had the tent been pitched at nightfall and many a morning taken down before it became known that one was a Protestant, one a Catholic. The discovery was accidental and unimportant; it had no effect upon the evening communion, unless to beautify it by deeper friendship.

Two paths lead toward unity. The one way is to make all doctrines and forms exactly alike; the other, to grow greater men, in whose powerful minds the little shall not incumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts also to go back to dust. Nature or God is combining the two methods. Many ideas which once made discord are being withdrawn, and many minds which could not detect the existing harmony have also been withdrawn from this life. Ideas and men have alike fallen like the dead leaf. Reason and death have often been partners in rebuilding our Christian civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this, because the dates being changed we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children. Thus the graves of small ideas are always attended and assisted by the graves of small men. This faith which is toward God and which binds the western civilization into a religious unity, is not a simple belief, because a simple belief may exist without piety while faith can not. It is a belief with love and peace attached. It is a devotion at work not in the field of art or letters or science, but in the department of religion. If one follows the

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY C. W. SMART.

1. My mother had passed the three score and tenth mile-stone when she was prevailed upon to unite with the Christian or Campbellite church. This act was not made known to me until after her death. I have never belonged to any church and seldom attend any; have never even attended a Sunday-school, and yet I believe myself to be as free from vice as any one in the churches. I never lie, steal, nor swear; never defraud my neighbor nor any one else; never drink liquor; despise tobacco and everything that stupifies and makes one less a man than God intended him to be. I have been told, however, that these qualities are sure indications that I am on the road to perdition—hell! But I feel sure that good conduct will count on the credit side in the book of life.

2. About ten years.

3. I go back to the beginning—to Father Abraham. I consider the manifestations that occurred to him and Lot, and others as related in the Old Testament, the chief and best of which are those that occurred to Saul. He hesitated to consult the seer or medium because he had no money to pay her. I mention this as a good quality in him. He did not want to get something for nothing. Mediums should always be paid. I next take the manifestations that occurred in the New Testament and read them in the electric light of the Harmonial Philosophy. I then read books and papers now current among the people, and to these I add my own investigations and experiences, all of which so harmonize, the ancient with the modern, that I am thoroughly convinced that we do live beyond the grave, and under proper conditions can communicate with those in this life.

4. The first incident was at a materializing séance in my own house. A form came that purported to be my sister. Whether really she or not I cannot tell; but inasmuch as her name—a peculiar one that I have never known another to have—was given to the form, and a voice articulated the name, clearly and distinctly, it makes me think the spirit of my sister was there present. I had never spoken her name to any one in this country, and had not thought of her for a long time previously.

The second incident was at a séance with Mrs. Simpson. I was a stranger to her. I made the request that her control bring me three pansies, the stems of which my wife had delicately sewed together and left in a tiny vase at home. The control said he could not bring those because we had touched them. I have always been skeptical on this point, and think he could have brought them. A spirit who could bring a live snake, an eel, or a fish, as he did, might have brought those tiny flowers. He finally brought a pansy, and said he got it in our garden and that "Brave Judson showed him the way." I am sure the medium knew nothing about Brave Judson; I had not thought of him in this connection until the words came from the medium. He was a brother, not long in the Spirit-world. I think his spirit was present.

The third incident was slate writing at my own house in the daytime. A sister who had been in the Spirit-world over fifty years came and wrote her name independently, saying that she died very young; had grown to be a woman, and looked very much like Emma. Emma is our daughter.

I had been trying to get my mother's name, a peculiar one; have never known another to have it. She had passed away just one year that very day. This sister wrote that mother did not want any one to write her name, but to wait until she got stronger and she would write it herself." She wrote further: "Mother thanks you for the money you sent to defray her funeral expenses." I had never mentioned anything about the remittance to any one but my wife. It was the first acknowledgment I had received that the money reached its destination.

5. Yes; but I prefer to call it "The Harmonial Philosophy" or "The Philosophy of Existence," or Spiritualism, just as it is now called. It would not disturb me in the least, if it were called "ghostism" or "Spookism." I rather like the word "Ghost," as it was a "Ghost" that begat the Savior of the world, as the orthodox give it to us.

6. Truth, just as you give it in the text line in the head of the JOURNAL; truth and nothing but truth, as far as we can get it. How the truth is to be distilled or winnowed from the great mass of chaff, I am unable to say. If it were so separated and given to us unmixed, it would leave us nothing to exercise our own judgment upon; so we had better accept the manifestations as we now get them. It might be well to add to truth, "Unity of action." It would without doubt advance the cause faster; but is not the growth fast enough already, to be healthful? A thing that is overgrown and obese is liable to become diseased, to sicken and die. That is what's the matter with Spiritualism, it is getting sick in patches! That is what ails Jesse Shepard's Montezuma Hall. It has become sick from obesity. Jesse is a medium although he may deny it, and assert that his talent comes from hard labor and close study. It is not so. He simply means to speak disparagingly of mediumship—at least of all but the mediumship of Jesse Shepard.

7. The knowledge of psychic laws will tend to help us in this life, the same as knowledge tends to help us to know how to live. He who knows how to live properly, and does so live, has already built himself a mansion in the great commonwealth of our heavenly father; or to put it as I tell the people with whom I come in contact, "We hear a great deal about going to heaven, but no one is going to have a heaven to go to unless he makes it himself; therefore, the quicker one begins to make it, the more heaven he will have to enjoy." The great majority think heaven is a place; they have not yet learned that it is a condition, and may be made in this life as well as the next. A person who is all right in his living to the world, is all right to his family, to society and to government, does not need the police to watch over him to keep him straight. Some will say that a knowledge of psychic laws will teach one to become a better citizen of the Spirit-world. Undoubtedly it will, but he that is prepared to live rightly here, is already fitted for the next higher sphere. Denver, Col.

The One Religion of Humanity.

ARTICLE TWO.

Probably no writer, either of ancient or modern times, has wrought out and given the fundamental ground of the one religion of humanity as fully as Jacob Boehme. For one so illiterate it is surprising what a flood of light he throws upon modern Theosophic problems. He covers the fundamental ground occupied by Madame Blavatsky, Sinnett, Olcott, Swedenborg and Harris. But one man only, so far as we know, has hinted the possibilities of Boehme's thought being covered by a broader view of the one religion in its adaptation to modern culture and in its widening relation to a common humanity. That man is Henry B. Champion. As I proceed I shall endeavor to make good this statement.

Boehme virtually covers the entire ground of Christian dogma and throws light upon ancient esoteric wisdom. He comes nearer to unifying all thought than any of his predecessors, and yet he is almost an unknown quantity to the modern world. Notwithstanding his poetic sensitiveness he touches the reality of things. In a large sense he is too literal. He does not give to the ideal side of life, fitting expression. He was contemporary with Luther and joined that iconoclast in his combats with the Pope and the church of Rome. That functionary and that hierarchy was to his earnest nature, "Babel," the "Babylonish Whore," the "Devil," and "Beelzebub." He had all the plainness of speech of that world-epoch-making age and the environments of its limitations. To the patient, painstaking student there are rich treasures underlying his superficial barbarism. But one man, however, ever fully mastered his theosophy, and that man was Rev. William Law, Boehme's translator. As we advance in a true knowledge of a more spiritual religion—founded upon nature and its explication—the works of this master of English and its expression in the higher fields of thought will become more generally known. Then this age will see the great restoration reconcile all things now in discord and show God as the Great All-Harmony—bringing man universally into loving brotherhood.

Unless one is somewhat acquainted with Boehme's style of expression and the ground of his thought, it is difficult for the general reader to master the depths of his intuitions. In this paper I shall have to claim his indulgence whilst I attempt to give this thought. I want to reach his foundations, however, so that my "conclusion" may be to the readers of the JOURNAL what it has been to the writer—rest-in-God. All need rest—rest after the failure of all life's plans; rest from its pain of spirit and its tortures of body; rest from the hell of our fallen, but now restoring nature. "My peace I give unto the," saith one who Boehme believed to be the Rest-Giver.

Boehme's conception of God is not only triune but septenary: Abyss: (1) Nothing and All; (2) Father, Will of the Abyss; (3) Son, delight or impression of the Will; (4) Spirit, Motion; (5) God in Trinity; (6) Word in God; (7) Wisdom.

In this classification is the One Self-Existent, Impersonal, Personal God, infinite in operation, boundless and endless as eternity, the Unfathomable Abyss and Byss; the Incomprehensible I Am.

Although Boehme seems to discrete God into this sevenfold manifestation to Himself, in reality this is not so. He does this in accomodation to man's finite conception of the All Good. The process is simultaneous with no momenta or elements of time. It is one only operation but differentiated into states. The Opus of Deity can be apprehended only by the clarity of the One Ineffable Light—the eternally generated Son. Until the soul attains to this light—to this conception of God—by the same eternal generation of the Son within it, it gropes in the eternal darkness a stranger to the sweet peace, love, meekness, patience and resignation of the One Triune God whose indwelling makes all who attain to this ultimate of divine effort,—"Sons of God."

With Boehme, the "Abyss" is God as "Nothing" and "All." Here He is without predicates or limitations. Here He is God absolute; God in potentiality; coming to final self-consciousness as the Father through the Son, and into full personality as the Divine Wisdom; but it is all one process, simultaneous and without the elements of time and space—pure spirituality. In the "Abyss," God has no content. His first movement is as "Nothing" and "All," the beginning of contrast in thought, not in reality. Boehme's "process" is very much like Meister Eckhart's. The latter has but "One"—the Abyss—as his Absolute; all else—Father, Son and Holy Spirit—proceed or is evolved from this One Absolute. With Boehme the Septenary God is the one self-conscious, self-existent, eternal Good—impersonal, personal spirit; existing in Himself without nature or creature. His is emphatically the Christian God, although church dogma fails to realize his thought except in its triune expression. In this he goes farther than the church—not contrary, however, to its teachings. Being a child of the Divine Wisdom, or the "Virgin Sophia," (as he calls his "bride,")—the "Lamb's wife"—a "Theosophist" he saw God as no teacher of the church ever saw Him. Hence his God is not only triune, according to Scripture, but septenary according to the Wisdom of the ancients. This one septenary God is without beginning—One Will, One Intelligence, ever generating thought and its form in its own "play" and harmony.

The finite mind can only begin to see the personality of God emerge from the eternal darkness as the "Father"; and seen then only in similitude as wrathful fire—desire, will—transformed under the light of the generated son into love. In Him is the Father come to peace, to rest, into fullness of joy, into manifestation. Boehme claims that nature reveals the Triune God under the symbols of fire, light, and air; fire, the Father; light, the son; and air, the Holy Spirit. That back of these three, as in nature, you have darkness—the abyss; "nothing" and "all." He constantly says that whilst the analogy is complete in every respect, that these terms—fire, light and air—are spiritual, not material. That the universe is a shadow of God—a revelation of God. That there is no other revelation. That Scripture is nature transformed into print, because of the darkened understanding—"Having eyes see not." That the child of God has within him the sevenfold God, His "Eternal Nature" and all that there is in temporal nature. That the fall, redemption and final restoration of man are all taught to the child of God in and through and by nature. Hence, to come back to our similitude, fire, in and by itself—without light—is Boehme's way of describing the "Father," unrelieved by the light of the Son. He is hell and all that we can conceive of hell in its covetousness, envy, pride and wrath. Like the smothered fire, without light, it is in anguish, restless, and as he says, in torment. But when the generated light (Son) shines back into the fire (the Father), all is peace, joy, warmth, glow, in a word, all that fire and light symbolize—heaven. As fire and light evolve air—spirit—so the Father and Son in their proceeding operation find their life in the Holy Spirit. Here is the scriptural Triune God. But Boehme has a word-wisdom which is the manifestation or mirror of all the preceding principles in one Infinite personality. Such is Boehme's God. He goes to the bottom—gives us a foundation to rest upon and shows us the original of all things. Boehme has in germ the posibilities of the future. Let us briefly recapitulate three stages of thought on lines occupied by him and represented by three men: Swedenborg, Harris and Champion.

First. God in Swedenborg's Theosophy, is divine love and wisdom. From the beginning to the end of his endless repetition these two terms embrace the sum and substance of his teaching. The divine proceeding is nothing more than these in limitation. The three in Jesus Christ is God. The latter loses his distinctive human personality, as exemplified on earth, in the act of his glorification. That form which he took from the Virgin Mary was dissipated into space after his resurrection, so that the impression is left that the body he occupied when on earth was an illusion, the same as claimed by the gnostic Christians of the first ages of the church. He further claims that all "personality" of God is lost in the universal as man ascends to the clearness of angelic vision. All this is found in Boehme. The Christ of Boehme, however, like the Christ of Champion, dwells in man as a "seed" to grow and to unfold into true manhood—God-in-man.

Second. The evolution of T. L. Harris' experience has assumed so many phases that it is almost impossible to give his outcome as a seer. His fundamental claim is the sensuous presentation of God—the Word—as a divine man-woman; the infinite personality brought down to sense—an objective God who is to be, in the process of word evolution and world transformation, the Divine Father-Mother of a new redeemed humanity. The thought is beautiful, sweet and, we hope, true; but it is not new. Everything he has uttered in this direction can be found in Boehme. Even his description of the end of the world is anticipated in that fecund old barbarian.

Third and last, Henry B. Champion. To his broad and transcendental vision the word "God" sums up all we know, and, hence, any definition or doctrinal tenet must be misleading. He is all that the mind can conceive—whether in Christianity, Theosophy, or in any ancient or modern cult. He is the adaptation to all wants—the universal inspirer. He is the infinite love and the eternal truth—feeding universal man with this "manna from on high." In Him are all things and He in all things. We dwell in Him and He in us. Our condition in Him is one of state rather than arbitrary fixity. God is the universal unity, manifesting Himself to all degrees and conditions of men in a universal diversity. His highest manifestation is in man. All may become "sons of God" by the birthing of the divine likeness in all. Christ was the crucified redeemer, and God operates His life through him—in man. To Champion, the past has been a restoration. The future will be one of progress wherein the Infinite God will, through his word-wisdom, unfold the wonders of His infinite heart. Man has only to look within his own breast for the "internal monitor, born of God," to lead him into all truth. All this, and more, is in Boehme.

Why have I made these allusions? Simply to show to Theosophists, Spiritualists, New Churchmen and others, that behind the dust and rubbish of three hundred years lie concealed gems of truth, anticipating the highest thought of the present age. In Jacob Boehme we find the gnarled roots of all our best inspirations. That sturdy, heroic heart fought with Luther the battle of the modern world.

Parkersburg, W. Va. * *

After Death—What?

This is the title of the leading editorial in *The Daily Nonpareil*, (Council Bluffs, Iowa), of October 26th. Such an editorial in one of the oldest, ablest and most influential papers in the great State of Iowa, is most significant of the trend and temper of public thought. It is not so very long ago that an editorial utterance like this in a secular paper would not have been possible, nor prudent. We publish it in full, as follows:

Rev. Dr. Phelps, in a funeral address, yesterday, said some beautiful, and we believe truthful things about death and the hereafter. Speaking of the certainty that we are immortal, that we live after the body is dead, he said, he believed "that when the spirit is freed from the body it goes immediately with consciousness to heaven and its enjoyments." This is, certainly, the rational view to take of death, which is a mere accident in our existence as necessary as any other change which we by nature make. In the olden time we were taught that death is the end of man, that there is no such thing as immortality and a life beyond the one we live on earth. The result of such a morbid teaching has been to fasten upon humanity a dread of death, a fear to experience the last and most supreme accident of our existence lest it be the close of our being and our final end.

The liberal thought of the age is fast changing the opinions of man in relation to death and the future. The advanced thinkers now view the supreme change in our being as its most desirable state. For with it are we freed from the aches and pains of a body, that at best, is but a temporary residence for the spirit—the mind, the soul.

More than this does liberal thought teach; that when the spirit has flown from its "house of clay" it goes to a world as full of beauty and love and light as the highest realization of the poet's dream. It does not do this instantly, but by degrees, by preparation, by steady and successive steps which lead up to and produce a development of the mind. It is not natural to suppose that the spirit goes without preparation, without teaching, without a guide into a life so immeasurably grander than this that we can not comprehend it in our earth life. It is not reasonable to suppose that we are taken instantly, with electric velocity, as it were, from the suffering body that in its demands and necessities has made a slave of the mind. The soul has contracted its vision, dwarfed the finer sensibilities of the heart, that its cravings might be satisfied. We say it is natural to think that we go into this new state, surrounded by new conditions and the pure spirits of our friends, who by reason of their long residence in spirit life have become purified, glorified and so highly educated that in comparison to them we are but infants, without preparatory training. So we believe that in the other and the more beautiful life we shall be led by spirit hands and be taught by spirit minds, till we are able of ourselves to understand our new relations and take up the work, for the prosecution of which we are best fitted.

Dr. Phelps, in his address, questioned, or at least threw a doubt on the ability of the freed spirit to come back to its former associations. Why the doubt? If we believe in the dying utterances of our most beloved dead we have to accept their oft-made declarations that they have seen the forms of those who have gone before waiting to accompany them to their new home. Children, when dying, have turned their sightless eyes away, and with apparently a new vision have caught glimpses of somebody, or something at which they have smiled, as if expecting to be taken to arms in waiting to receive them.

Our friends, those in whom we trusted, whose word in this life we never doubted, have had moments of unconsciousness preceding death, in which they have seen, and returning briefly to consciousness have told us they saw, all about their bedside, the familiar faces of those who have passed over before them. Who shall say that these friends in their latest breath deceived us? Who shall say that we do not return, now and then, to the home and the dear ones we have left behind to encourage, to cheer, to direct, so far as a mind so situated can operate and direct another, in a different and less intelligent sphere. The thinking mind can not doubt the soul's immortality, and the same logic that establishes our existence beyond this life impels us to believe in heaven as a continuously developing sphere, the emanation from whose matchless beauty and splendor we only catch glimpses as we progress in purity and goodness and intelligence. "Death then," as Dr. Phelps said, "is not an accident to be dreaded nor to be feared." It comes to all. We must expect it in the natural order of things, and expecting it, keep in constant preparation for its coming, as we would keep in preparation for a journey, the details of which, we have arranged, simply waiting for the message to bid us start. We wish more ministers would teach the cheerful things that make death a condition to be not dreaded, if not desired. It would rob the parting with friends of much of its pain, and make the future seem full of promise, and brightness, and happiness.

Organization through Co-operation.

While Spiritualists seem to form a vast heterogeneous body, all branches and no head, in reality it differentiates and rallies around a center whose head is nothing less than the spirit of progression. All organizations, of whatever kind, have two modes of expression—the inner life and the outer forms. To maintain a harmony with our principles, the outer forms of our body of believers must type to the world the character of the inner motive power. We claim to feel the vibrations of eternal spirit, to sense a knowledge of our Father and our destiny. We believe our spiritual conceptions to be high, beautiful, and useful. This being the case our organized form must harmonize with our base. With a "Universal Fatherhood and Brotherhood," our conceptions must be not only high, but broad as humanity and deep as the vortex of man's evolving cycle, beginning with infinite spirit and continuing through the ages to come, that they may touch every point of man's experience. Beautiful are our soul-visions, so, also, beautiful must they be in their expression upon our daily environment. As common things reflect the tints of sunset, so must our homes and companionships light up under the radiance of the spirit in us. All nature conserves a use; so, also, must we in our organized effort. So obedient must we be to the admonition of God's spirit in us that the question, "Of what use is Spiritualism?" will die upon the tongue of the questioner.

Nothing short of this living out of God's will, expressed in love toward every creature and justice in every act, will satisfy the demand of the time. Anything less, will be but a tardy apeing of other faiths. The founding of colleges and building of hospitals is grand work, but orthodoxy holds a preemption claim to the field. Its societies are busy all over the world with various charities, not forgetting to gather the children of the poor for instruction in sewing and other domestic duties. But thus far, the Christian church of to-day stands too often in the attitude of a patron instead of a brother.

Our cities revel in hospitals, but how many of these have apartments provided that they may admit people suffering from contagious diseases? These institutions are generally run to further the selfish interests of corporations and societies. The employes are often required not to know what becomes of the little souls born within their walls. The unfortunate girl-mothers have furnished clinical material, that is enough; or, they have paid a sum of money for two or three weeks' care. In the light of our philosophic religion, how much connection have such charities with the spirit of loving helpfulness?

The following bitter sarcasm, upon a certain philanthropy, was enacted in our city not many months ago: Sick and drunk a man knocked for admittance at the door of a "Temperance Hospital." "No, we can't take you, I'm sorry." "But I'm sick," persisted the suppliant. "Yes, I see you are, but you are also drunk," returned the official. "Well, (hic) where in h—— should a fellow go when he's sick and (hic) drunk, if not to a temperance hospital?" It is needless to add that he was turned away, although there were many vacant beds.

We, as a working body of Spiritualists, must draw more strongly from the tender, forgiving heart of God, if we hope to be an exception to the existing sectarian organizations. If we would organize a church for humanity, we must have as our "profession of faith" that tender Christ-love that will surround us as an atmosphere and involuntarily stretch itself forth in the gentle reclaiming act.

If we feel moved to found a hospital, let it be for the use of those most in need; the ones turned away or half cared for at other institutions; then shall the rejected stone become the "head of the corner." As misled girls come for temporary homes, let us, instead of turning them out at the end of two or three weeks, feeble, and discouraged, ready to end their own and their babes' lives, use every effort to induce them to keep and rear their little ones. For the greater sin falls upon these erring souls when they neglect the precious, life they have bidden. Surely, true Spiritualists would keep watchful care over such needy ones until their returning health and better nature should enable them to tread life's maze without us.

It is easy to send a drunkard to an inebriate's home, but hard to firmly clasp his hand within our own household; easy it is to found the college, but hard to admit, upon an equal footing, both sexes, all colors and the penniless; easy to preach of the fraternity of man but hard to go upon the highway, accompanied by our choicest friends, robed in our good clothes, and speak with courteous familiarity to some poor, rough, hard-handed creature; easier would it be to give a slight nod and an evasive turn. Easy it is to work up schemes for the betterment of the "wage-workers," but almost impossible to address as Mr. so-and-so the man who spades our garden or grooms our horses; easy to resent his calling us Bob, Mary or Tom, but difficult to see that he has an inalienable right to be addressed in a courteous manner, that his self-respect may rise to meet our own. It is easy to be wheedled by sewing societies, oyster suppers, fairs and clubs, to part with the precious dollar, but hard to step forward with dignity and place it upon the altar to which our judgment responds, especially if it be to help a struggling cause. We are a little like the old gentleman who subscribed toward a church bell because he liked to hear his money ring. It is easy to subscribe toward the building of an orphans' "home," but very hard to take a little nameless waif to our own hearth-fire, that its spiritual nature may develop under the influence of our personal love. It is easy to withdraw from the busy scenes of life and grow beautifully spiritual in an esoteric college, or in retired meditation, but terribly difficult to remain in the path of life to which we are at present called, bearing with trial, cheerful in sorrow, gentle under injustice, unwaveringly trusting that "all things work together for good to them that love God," that place their being within the molding power of the spirit.

When we, as Spiritualists, organize, let it be to take up some of these common, hard duties, that people may see that we have opened our souls to the hidden things, and have learned of the spirit.

Thousands of earnest souls are with us in essence but differ in definition; therefore, we must be willing to keep, for our private work, much that we consider essential, and stepping forward, lay only such bottom principles upon the altar of our "Church of the Spirit," as was suggested in the JOURNAL'S editorial on "Unity." Very beautiful to me sounds that name, "Church of the Spirit," for we, as its members, shall be simply, followers of the spirit. What perfect freedom lies under that title! Christian Scientists, Swedenborgians, and Unitarians, who would not think of coalescing with Spiritualists, could unhesitatingly join the "Church of the Spirit," whose creed would read something like this:

Fatherhood of God.	The Spirit in our souls.
Brotherhood of Man.	The Spirit in our judgments and acts.

Upon this "Church of the Spirit," will depend much of this country's weal or woe.

Some Christians find it convenient to divorce their religion from business and politics, but under the reign of spirit, such a proceeding would not be possible. And should we remain true to our enlightenment, not many years will pass before the world will feel that where the "Church of the Spirit" casts its vote, there lies the weight of God's influence.

Why may not very much be done toward organizing, between now and next year's camp meetings?—at which time a strong concerted action may be accomplished. Why may not meetings be called, in all of our large cities, to enroll members and formulate work? Here and there are psychic subjects receiving revelations of new ideas in physics and psychology; why not establish laboratories and schools for the testing and teaching of such knowledge? Why not print the result of such experiments, thus informing and interesting the people? Surely! "The harvest is ready but the laborers are few."

I patiently wait to hear something like this sound from page 4 of the RELIGIO-PHILOSOPHICAL JOURNAL: "All people, in the vicinity of Chicago, who are int rested in the formation of a visible 'Church of the Spirit,' are invited to assemble," etc. D. M.

M. C. C. CHURCH.

I did not intend to intrude my views on the subject matter of your new movement. I have passed through so many phases of spiritual experience; have been so often disappointed in my expectations, and have seen so much that to me is mere fanaticism or worse—foolishness—that I have grown, in my matured years, to be conservative. I prefer that the younger people shall have their experience, for it is only by experience that we learn to solve the deeper problems of life. Besides, I have had so little to do with Spiritualism, or more properly "spiritism," for thirty-five years that I am not competent to advise in a matter involving so much. But as you insist on having my views on the general trend of the present awakening I shall speak with frankness and give you my best thought on the subject.

Your articles "Unity," and "The Great Need," so fully cover the ground, so fully meet my own expressed views through the JOURNAL, that I do not see how I can add much more to what you have said in those articles. We want no "definition," no pet speculations, no egoism in any form. Your simple formula "God is the universal Father; man is the universal brother, and the spirit of love and truth is the one working life of both," covers all that is necessary for a religious faith. Nothing can be more simple, more comprehensive. It covers the ground that Spiritualism has occupied for forty years. It is the fitting faith of the "Religion of Humanity and Church of the Spirit."

Let me suggest that you use the word "wisdom," instead of "truth," as you have it in the article "Unity." To many the word wisdom has a broader significance than truth. With this change your formula is perfect. From your article "Unity," and from the expressions it has called forth from numerous correspondents, and from the article "The Great Need," I suppose I am correct in assuming two objects to be attained by this movement.

First, unity as to our common religious life; and second, an external organization for temporal purposes, such as fitting lecturers for field work, publishing newspapers and books properly belonging to the cause; and last, but most important of these temporal purposes, the founding of a college where phenomenal Spiritualism can be scientifically treated, and where the laws of psychics can be unfolded and taught from the standing point of scientific accuracy.

Having laid our foundation on the simple creed proposed, we pass to our individual beliefs. Here the law of freedom should be followed without question. If we have absolute freedom of individual faith, no criticism can absolve us from the true claims of charity or love.

How shall organization be initiated? I suggest the 15th of December as the time for meeting; that Chicago be the place, and that those who shall between now and then express their views in the JOURNAL as favorable to the proposed movement, be invited to participate in the proceedings. Of course those who initiate the work will have to act in some way as a provisional council until

the general body composed of local assemblies shall effect a more perfect organization.

To unify the membership of the provisional council I would suggest the following as a basis of unity:

"To insure accuracy of statement and scientific verity as to the phenomenal facts of spirit intercourse; to grow into the practice of a true life here as the condition of a true unfolding of our spiritual natures hereafter. We, the undersigned, subscribe to the following formula as the bond of our union, organization and fellowship. "God is the universal Father; man is the universal brother, and the spirit of love and wisdom is the one working life of both."

Parkersburg, W. Va.

DR. J. K. BAILEY.

The closing sentence of your timely article on "Unity" in the JOURNAL of Oct. 12th, viz., "We need unity, organization, fellowship," contains the essence of the only rational answer to the question with which the article opens the discussion of the problem, "How shall Spiritualists utilize the work of the last forty years of modern Spiritualism?" In a lucid manner it epitomizes, not only the causes of its present status, but also the, to me, only practical remedy therefor, viz.: Organization, on the basis of Spiritualism as a science, a philosophy and a religion.

Spiritualism, if I am correctly instructed by my "guides," and if I comprehend the logic of its facts and the legitimate philosophical deductions therefrom, is a science, in that it demonstrates the basis of its philosophy and the legitimate foundation for a rational and consistent religion; a philosophy, as the deductive and systematic arrangement of the sequences of its demonstration of the continued conscious, individual existence of man after the death of the physical body—really the birth of the individual from the earthly placental body; a religion, as the logic of its philosophical deductions inculcates and which truly demonstrates the necessity of not only the comprehension, but the practical mastery of one's self—the power to hold selfishness in complete control and hence to regulate one's life in harmony with truth, purity and exact justice, as the only royal road to happiness—heaven.

Prayers, ordinances, forms, ceremonies and pretence are, in reality, no part of religion; many or all of them may be aids to and with individuals, for the stimulation of the energy that shall exemplify true religious devotion, by practical life-work. Hence the bugbear scare of some people, when Spiritualism is classed as a religion, need not deter any from favoring or joining in the work of practical effort, for and with the organization of Spiritualists, as a united and compact body of earnest men and women, devoted to the promulgation and upbuilding of the truth of "The Science of Life"—"The Philosophy of Life"—"The true religion of life."

M. J. BURR.

In regard to the matter of organizing the great host of Spiritualists, if judiciously effected, I look with favor upon it. But unless the central idea of spiritualizing our nature is kept in the front, I see no good resulting from organized effort. Guided by an experience extending back nearly three score years and ten, and having been thus long a close observer of human nature in all its ramifications, I feel safe in predicting that unless Spiritualism inaugurates measures that will seek the outcast from among the "hedges and highways," and produces that effect upon him called by the church "conversion" or being "born into spiritual life," that ten years or less will dissipate such organization. The demand of human nature is for this state or condition and nothing short of this will gratify such demand. But I would not contend for any special name to express this state of soul or spirit, but the state itself is what I would ardently urge to be kept in view.

Chariton, Iowa.

Woman's Department.

The seventeenth annual congress of women convened in Denver, Colorado, October 8th, at Unity Church, which was handsomely and appropriately decorated for the occasion. The Fortnightly Club of Denver, in response to whose invitation they were assembled, had done all in their power to entertain the congress, and notwithstanding the great distance, about fifty delegates were present, many from the Atlantic coast, showing the great interest taken in this association for the advancement of women by its members. The president, Mrs. Julia Ward Howe, opened the meeting with an address appropriate to the occasion followed by a song by Mrs. Winkler, accompanied with the violin by Herr Winkler. Mrs. Helen S. Shedd of Chicago, read an excellent paper on "Women in Affairs." "Women in Science," by Miss Laura Linton of Minneapolis, was also well received. Miss Repley of Buffalo, followed with "Education is Examination," which provoked a good deal of discussion, and was one of the most thoughtful papers of this congress. Mrs. Annie Nathan Meyer of New York, entertained the evening audience with "What Authors are influencing most the Minds of the Young in America?"

The second day, papers were read, by Dr. Julia Holmes Smith of Chicago, on "Common Sense in the Nursery." Mrs. R. N. Hazard on "Crime and its Punishment;" "Civil Marriage," by Mrs. Ednah Cheney of Boston, and "What we owe to Greek Civilization," by Mrs. Alice Harris of St. Louis, at the evening session.

The third day, "Hygienic Condition of Schools and School Buildings," was ably discussed by Rev. Antoinette Brown Blackwell.

Mrs. Rebecca Rickoff of New York, read an able paper, the "Redemptive power of Art."

Mrs. Ellen Mitchell of Denver, read an interesting paper on "Hegel's views of Art."

Interesting discussions followed the reading of each paper, participated in by the members of the association. Fine music was furnished by local talent, and there was really "a feast of reason and a flow of soul."

Two prominent members having passed away during the past year, Prof. Maria Mitchell and Miss Abby May, a memorial service was held at which eulogies were pronounced by Mrs. Howe and others.

An excursion to Manitou Springs and the "Garden of the Gods"; a reception at Mrs. Cooper's and a dinner at Mrs. Evans', were participated in, and when the end came, all felt "that it was good to be there."

Mrs. Julia Ward Howe of Newport, Rhode Island, was re-elected President, her ninth year. Mrs. Wolcott of Dedham, Mass., Treasurer; Miss Isabella Howland of Sherwood, N. Y., Secretary.

MRS. ELIZABETH CADY STANTON'S REMINISCENCES IN WOMAN'S TRIBUNE.

My experience at the World's Anti-slavery Convention, all I had read of the legal status of women, and the oppression I saw every where, together swept across my soul, intensified now by many personal experiences. It seemed as if all the elements had conspired to impel me to some onward step. I could not see what to do or where to begin—my only thought was a public meeting for protest and discussion.

In this tempest tossed condition of mind I received an invitation to spend the day with Lucretia Mott at Richard Hunt's in Waterloo. There I met several members of different families of Friends, earnest, thoughtful women. I poured out that day the torrent of my long accumulating discontent with such vehemence and indignation that I stirred myself as well as the rest of the party to do and dare any thing. My discontent, according to Emerson, must have been healthy, for it moved us all to prompt action, we decided then and there to call a "Woman's Rights Convention." We wrote the call that evening, and published it in the *Seneca County Courier* the next day, the 14th of July, 1848, giving only five days' notice, as the convention was to be held on the 19th and 20th.* The call was inserted without signatures—in fact it was a mere announcement of a meeting, but the chief movers and managers were Lucretia Mott, Mary Ann McClintock, Jane Hunt, Martha C. Wright and myself. The convention, which was held two days in the Methodist church, was in every way a grand success. The house was crowded at every session, the speaking good, and a religious earnestness dignified the whole proceedings.

These were the hasty initiative steps of "the most momentous reform that has yet been launched on the world—the first organized protest against the injustice which has brooded over the character and destiny of one half the race."

No words could express our astonishment on finding a few days after, that what seemed to us so timely, so rational, so sacred, should be a subject of sarcasm and ridicule by the entire press of the nation. With our declaration of rights and resolutions for a text, it seemed as if every man who could wield a pen prepared a homily on "woman's sphere." All the journals from Maine to Texas seemed to strive with each other to see which could make our movement the most ridiculous. The anti-slavery papers stood by us most manfully, and so did Frederick Douglas, both in the convention and in his paper, *The North Star*, but so pronounced was the popular voice against us, in parlor, press and pulpit, that most of the ladies who had attended the convention and signed the declaration, one by one withdrew their names and influence and joined our persecutors. Old friends gave us the cold shoulder, and our immediate family circles felt themselves disgraced by the whole proceeding.

If I had had the slightest idea of all that followed that convention, I fear I should not have had the courage to risk it, and I must confess it was with fear and trembling that I consented to attend another one month afterward at Rochester. Fortunately, the first one seemed to have drawn all the fire, and of the second but little was said. But we had set the ball in motion, and now in quick succession conventions were held in Ohio, Indiana, Massachusetts, Pennsylvania, and the city of New York, and have been kept up nearly ever ry year since.

The most noteworthy of those early conventions were those held in Massachusetts, in which such men as Garrison, Phillips, Channing, Parker and Emerson took part. It was one of these that first attracted the attention of Mrs. John Stuart Mill, and drew from her pen that able article on "The Enfranchisement of Woman," in the *Westminster Review*, October, 1852. In my next I shall introduce our readers to Susan B. Anthony.

*For a full account of the convention see the History of Woman Suffrage, vol. 1, page 67.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

FROM OVER THE BORDER. A book of prophecies and fancies concerning the life to come. Price $1.00.

Charles H. Kerr & Co., Chicago, have in press, for issue November 15, a new book on the future life, entitled "From Over the Border." The author is Mr. Benj. G. Smith, well known to many readers from his frequent articles and poems in the Frank Leslie periodicals. The book has the form of a novel and presents, with the utmost good taste and rational consistency, the writer's thoughts of the life over the border. The book will make 238 16mo. pages, will be neatly bound in cloth and sold at $1.00. Orders may be sent to the RELIGIO-PHILOSOPHICAL JOURNAL office, and will be filled promptly on and after the date of publication. The scope of the book is set forth more fully in the author's preface, subjoined:

If this little book shall aid in extending a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order, it should be welcome to all who, still lingering in "the vale of tears," may be in doubt as to what lies beyond the grave.

If it should aid in establishing the conviction, with those who have loved and lost, that this life is but the first link of an interminable chain, and that immortality, in ever widening vistas, is an inevitable logical conclusion from a true idea of God, a value infinitely multiplied would be given to life even in the world.

New Books Received.

Young Mr. Ainslie's Courtship. By F. C. Phillips; The Nature Noblesse. By George Manville Fenn. Lovell's International Library. New York: Frank F. Lovell & Co. Price, 30 cents, each.

Earth Born. By Spirito Gentil. New York: The Press Bureau. Price, 50 cents.

Notes of Lessons for Young Teachers. By John Taylor. Boston School Series. Boston: School Supply Co. Price, cloth, 50 cents

Magazines for November Received.

The Forum. (New York.) President J. B. Angell, of the University of Michigan, contributes American Rights in Behring Sea, an historical explanation of the jurisdiction over these waters. Public Opinion and the Civil Service, describes the puzzling stage in the agitation for reform. The Rev. F. W. Farrar takes a radical stand against dogmatic theology in his article entitled Modern Claims upon the Pulpit. Industrial Co-operation in England is a thoughtful study. The Owners of the United States; Municipal Control of Gas Works; The Cost of Universities; Wendell Phillips as an Orator, and Types of American Women show the variety and stability of this month's reading.

The Chautauquan. (Meadville, Pa.) A rich and varied table of contents is presented to the readers for November. The Burial of Rome; The Politics which Made and Unmade Rome; The Life of the Romans; The Cause of Geographic Conditions; Mental Philosophy, and many more articles as interesting as the above fill the pages of this popular educator.

The International Magazine of Truth. (New York.) Miss A. A. Chevallier is now the editor of this monthly. A new cover adorns it and the contents are made up of articles by popular writers.

Our Little Ones and The Nursery. (Boston.) The usual short stories for children appear this month. The illustrations are always the most dainty and charming.

The Atlantic Monthly. (Boston.) Character of Democracy in the United States opens the Atlantic Monthly for November. Another political paper, called The French in Canada, is contributed by Eben Greenough Scott. Artists and amateurs will be interested in Allston and His Unfinished Picture, a series of extracts contributed by Mr. Charles Francis Adams. Materials for Landscape Art in America will also interest the same class of readers. The Tragic Muse, and The First Mayor form the fiction of the number. A half-literary, half-historical article, on Some Romances of the Revolution, and a sketch on Marie Bashkirtseff, complete a most entertaining number.

The North American Review. (New York.) The divorce question is discussed by the following: Cardinal Gibbons presents the Roman Catholic view; Bishop Potter, the Episcopalian view, and Robert G. Ingersoll, an Agnostic view. The Dangers of Electric Lighting are described by Thomas A. Edison. The Prospect for the Democrats and Republicans are set forth by Senators Vest and Hoar. Are Telegraph Rates too High? is answered by a comprehensive negative by Dr. Norvin Green. In the New Instrument for Execution is described the method devised for applying electricity in executing criminals.

The Popular Science Monthly. (New York.) The Art of Cooking is discussed in this issue by Edward Atkinson, and he describes a cooker and oven which he has invented. Sensitive Flames and Sound Shadows is an interesting scientific article. In Israelite and Indian the similarity between the two is shown. Is the Human Body a Storage Battery? is an article in which the author cites some wonderful instances. The history and fate of the Lucayan Indians is related. The Physiology of the Vocal Organs and the processes of speech is made plain in an article on Speech and Song.

St. Nicholas. (New York.) Inter-Collegiate Football in America gives many good hints and suggestions, not only to players, but to lookers-on. Coursing with Greyhounds in Southern California, and A Pueblo Rabbit-Hunt are two articles that show the primitive and civilized ways of hunting. The Child and the Pyramid, an Egyptian parable, is contributed by Julian Hawthorne. Prof. Boyesen tells a Modern Story in his usual delightful style. There are also many short stories, poems and illustrations.

The Ethical Record. (Philadelphia.) Mr. W. M. Salter opens the October number of this quarterly by an essay on George Eliot's views of religion. Articles upon the Ethics in Harvard College, Cornell University and the University of Michigan are given. The aims of the Ethical Society are brought out to advantage by Felix Adler, and Stanton Coit defines the Ethical Movement.

The American Agriculturist. (New York.) Many articles upon various subjects, the farm, garden and household included, fill the November issue of this monthly.

Also

The Homiletic Review, New York.
The Unitarian, Ann Arbor, Mich.
The Free Thinkers' Magazine, Buffalo, N. Y.
The Path, New York.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, $1.00; paper cover, 50 cents. For sale here.,

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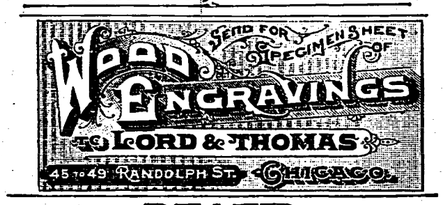
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CHICAGO, ILL., Saturday, November 9, 1889.

The Episcopal Convention.

The triennial convention of this religious body assembled in New York on the 2nd ult., and continued in session during nearly all the remainder of the month. The principal work of the convention was the revision of the prayer-book, or as some are pleased to regard it, its "enrichment." This task was commenced in 1877 and has been continued ever since, and will not be finally completed until 1892. This is as it should be. The most of the work of revision was effected in Chicago three years ago, and it is only fitting that its rounding out and polishing off, so to speak, should be synchronous with, and enjoy all the prestige and eclat which, the World's Exposition in Chicago would give to it in that year. It will be a very appropriate milestone in the great march of the Christian church. Its history all along the centuries has been marked by mile-stones as it were, the times and places of the adoption or rejection of creeds having always been looked upon as important epochs. And since all the old creeds are becoming more and more a dead letter it would be a good idea to throw entirely overboard the Nicene creed about which there has been so much heated controversy, simplify and remodel the less wordy Apostle's creed and readopt it in 1892 under the rubric and title of the "Chicago creed." This would be the proper thing to do and from that year commence a new crusade for the conquest of the world.

The opening of the convention was attended with a touch of worldly pomp and splendor, just enough for outsiders to see that its kingdom is principally of this world and not so spiritual but that it likes a little earthly surrounding of pageant and circumstance. The bishops, numbering about fifty, habited in their Episcopal robes and many of them wearing academic hoods, and perhaps a few with knee breeches and shoe buckles, marched through Sixteenth street from the Memorial building to the place of meeting, where the combined choirs of two churches met them singing the processional hymn, "The Church's One Foundation," and who conducted them to their seats in the audience room. After the preliminary exercises, Bishop Potter escorted the venerable Bishop Whipple to the pulpit, who, though growing old and feeble, preached a vigorous and earnest sermon. "We are perplexed," he said, "by the unbelief and sin of our time. The lines between the church and the world are dim. Never did greater problems confront a council of the church. An apostolic church has graver work than discussion about its name or the amending of its canons and rubrics."

These forcible words from the aged bishop, whose labors and hardships among the Indians have made him famous as well as revered all over the country, could not have failed to occasion some little wincing among a few of the members, for foremost in their hearts was a desire for a change of name. They are ashamed of the term "Protestant"—it is too commonplace somehow. They yearn to be known as Catholic without being obliged to belong to the Romish hierarchy. This word, which signifies "general" or "universal," has always been claimed by the church of Rome, and they are either jealous of her claim or else they wish to get just as near to Romanism as possible without being of it. Webster says that the "epithet is rightly applied to the whole Christian church," and just what there is to be gained by dropping "Protestant Episcopal" and substituting "Catholic" is not apparent, at least to the ordinary mortal. They would gain nothing in the favor of the remaining Protestant sects, which are vastly in the majority, and they would be snubbed by their more numerous Roman Catholic brethren. Universal the church could not be, even though she were part and parcel of the Church of England, for her offspring alone, the Methodists, outnumber her six to one. But at all events, the unhappy aspirants after a change of name, with all their heart burnings and anxiety, were obliged at the last to return home plain Protestant Episcopals and choke down their grief for another three years.

The Episcopal convention has less trouble with a progressive element than other religious bodies. The American daughter is more conservative than the English mother. She is more troubled with a retrogressive than progressive spirit; she is perfectly willing to stand still but she don't take kindly to a return to mediæval usages. The retrogressionists make a little headway at each triennial, but it takes a great deal of shrewd management to accomplish their ends. The church, as a body, has not been worried with Spiritualism. There are a goodly number of Spiritualists among the clergymen and bishops, to be sure, but they do not publish it to the world, while the church membership is permeated with Spiritualism as well as that of other denominations. But there has been no church council over the matter as has been the case in the Church of England. It is true that one member of the convention desired some change made in the burial service because it gave aid and comfort to the "gigantic evil of Spiritualism," but no attention was given to his delirious utterances.

One ugly question that came up was not satisfactorily settled. It was a dreadfully embarrassing one and—well, the South Carolina delegation ought not to have disturbed the peace by its introduction. Now *that* part of the church militant feel no concern about the prayer-book; it matters not to them whether the services be a little shorter or longer; whether old creeds be omitted or new ones added; what they want is to be relieved of the griping necessity of associating with colored priests and communicants. They don't much care whether negroes become churchmen or not, but if they do, they want them to stay off somewhere in a corner by themselves. It is presumed that they will be allowed to enter heaven and possibly sit down with Abraham, Isaac and Jacob, for the patriarchs were probably a little off-color any way, as they were Asiatics, and the South Carolina clergy know that if they want the society of the patriarchs at all they will have to mingle with the African Christians, and still even that is a matter for the future to determine, but as for fraternizing with them here, in this mundane sphere, partaking with or administering to them the same bread and wine of the Holy Communion, it is a thing not to be thought of for a minute. When this ordinance was instituted, 1800 years ago, no provision was made for the prejudices of South Carolina Episcopalians. It was a great oversight, and how the church at large will remedy the defect is a matter for serious consideration and will be productive of any amount of disagreeable controversy. But for the present some sort of soothing ointment has been administered to allay this and other troublesome matters. They will surely come to the surface again in 1892, but by that time, perhaps, some specific balm will be discovered to heal all the wounds that are now left irritant and gaping.

Hon. Sidney Dean on the Journal.

To make its dent upon current thought a paper must express itself in clear-cut terms, in language that does not conceal the thought and is always loaded with persisting virility. Such a paper we strive to make of the RELIGIO-PHILOSOPHICAL JOURNAL. That the paper does agitate thought in right directions and make for the welfare of the world in general and Spiritualism in particular, no student of its history or regular reader can reasonably question. Its far-reaching influence, both within and without the ranks of Spiritualism, cannot be appreciated, even by its friends, unless they spend some days in the office looking over the multitude of exchanges from all parts of the world, scanning the huge mass of correspondence from representative people in all the honorable walks of life—including church dignitaries, statesmen, members of bench and bar, of the medical profession, and the various branches of science, also of titled Europeans—in a word, a correspondence such as scarcely another paper of any kind on this globe can show. It is probable that the esoteric influence of the JOURNAL and interest in its work are equal or superior to the outward and apparent. We speak of this with due modesty and only for the purpose of more fully impressing upon Spiritualists the importance of the JOURNAL'S mission and of the work done in its office which does not come to the public eye or ear, to the end that they may more fully realize the importance of giving it that cordial, consistent and continuously active support and co-operation without which its editor and publisher cannot accomplish the work which lies so near to their hearts and so ready to his hand. In the JOURNAL'S labors, both esoteric and exoteric, it is a satisfaction and a stimulus to its editor to have the public acknowledgment of its worth and work from representative people; and this, not to gratify personal pride, but as evidence that the enterprise has good reason for being and is doing its mission well.

Mr. E. H. Dunham, secretary of the flourishing meeting at Providence, R. I., to which the Hon. Sidney Dean is ministering, sends the speaker's comments on the JOURNAL with these preliminary words:

"In giving the notice that subscriptions would be taken for the RELIGIO-PHILOSOPHICAL JOURNAL, last Sunday morning, Brother Dean made some remarks which our stenographer did not take down, but the substance of which she remembered and has written out for me. I have shown them to Brother Dean, who says they are substantially correct."

THE LECTURER'S REMARKS.

Mr. Deal said in substance, that: "The Alliance, through its secretary Mr. Dunham, was now prepared to receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL at the low price of fifty cents for twelve weeks. He spoke highly of the paper as a progressive Spiritualist organ, and of its editor as an honest, earnest seeker after, and promoter of the truth in that philosophy, and commended his good work in the cause while regretting that the shafts of his criticisms were sometimes so sharply barbed.

"In his position, to be critical was both necessary and desirable. We all liked sharp things; they stirred the current of our lethargic natures and stimulated thought; and it was through the action generated by the stimulation of thought that wrongs were righted, and needed reforms induced; but underlying these sharp things we liked to see the spirit of brotherly love and charity, which, while unhesitatingly rejecting the wrong, yet, in true kindness, avoided as far as possible the wounding of another.

"He knew from a fifteen years' personal experience as editor and publisher in this city, how difficult, how almost impossible, it sometimes was to restrain the impulse of dipping the pen in the fountain of satire which sprang from within one, rather than in the inkstand; and, knowing the solid worth, and excellent work of the 'RELIGIO'S' editor, he only hoped that the audience would avail themselves of the opportunity offered them, and hand in their subscriptions."

Inanity and Moral Insanity.

In accordance with its traditional policy and directly in the interests of venders of commercial Spiritualism and spurious spirit manifestations, the *Banner of Light* opens its columns for contributors to antagonize organization and misrepresent the JOURNAL'S attitude and that of its correspondents in relation thereto. On the seventh page of the *Banner* for last week appears, in leaded lines and under the head of "Original Essay," a letter from one Charles S. Ford, Sr., whoever that may stand for, in which garbled quotations are made from contributions of JOURNAL correspondents on organization. Picking out sentences and parts of sentences and divorcing them from their context is a favorite method of the class to which Ford belongs, and they are readily afforded unusual prominence by our Boston contemporary when the mature thought of earnest and able Spiritualists in favor of organization is to be antagonized. On the same page with Ford's "Original Essay" (?) are the advertisements of such spiritualistic fakirs as "Dr." Stansbury, Mrs. C. B. Bliss, Gertrude Berry, DeWitt C. Hough and his four-husbanded mother and assistant, and that prince of fakir developers, Geo. T. Albro. One only needs to consider Ford's essay and these advertisements to understand from whence comes the opposition to organization.

Speaking of those agitating organization, Ford indulges in the familiar thought so often in the past expressed in the columns of the *Banner*. Here is a specimen from the "Original Essay":

> Yet we are to have a tribunal of terrestrial gods to drive back mediumship with their (*sic*) external phenomena, impingement on matter, materialization, and all the infinite methods of spirit demonstration. To right-thinking Spiritualists the proposition of these Solons must appear very superficial; they are certainly presumptuous. In one sense, it seems ridiculous, looking at it as a human device, to direct the forces of a spiritual movement like Spiritualism. These enthusiasts forget their subordinate relation to the spirit generals who are directing this movement, or surely they would be content to work in the ranks, and not aspire to usurp the prerogatives of the gods.

To the rational and reputable class who read the JOURNAL any refutation of this *Banner* representative's stale misrepresentations, or exposition of his senile inanities would be a work of supererogation, and as our contemporary would not for a moment think of admitting anything into its columns calculated to enlighten its readers or lead them out of the thralldom of fraud and fanaticism, we need not comment on this extract for the benefit of its constituency. Only a word, to more fully impress upon our readers the utter hopelessness of any effort to work with the superstitious class which Ford represents. In the last sentence of the above quotation, and especially in the last ten words, he fully reveals the fetichism which rules him and the class represented by the *Banner* whose oracles are such creatures as Bliss, Stansbury, Ross, Dis De Barr, Albro and their kind.

However little can be said for the moral sanity of those whose sentiments Ford voices, it cannot be supposed they are so intellectually dull as not to know that there is no possible method by which they can be coerced into such an organization as the JOURNAL and its contributors are agitating. No, they know there is not. What troubles them is the fear that when the rational, moral, orderly majority organize and act in concert it will end the sway of spiritism, fakerism and fetichism, and that the reign of their "gods" will come to an end. It must be said of the class of which the *Banner* is the mouthpiece and advertising medium, that in working for their commercial interests and the preservation of their sensuous, materialistic rites and orgies they exhibit vastly more zeal and activity than does the morally sane and reputable class. The supineness and lethargy of the latter is at once its own sin and the perpetuation of the voudooism and vagaries of the former.

It may be as good a place here as elsewhere to answer a correspondent's inquiry: "From your Religion of Humanity and Church of the Spirit," inquires this friend, "do you propose to exclude anybody? I fear you do from the tone of some of your editorial remarks." We hasten to inform this good, large-hearted but unreflecting brother, (1) that it is not our patent, or discovery, or property whose interests we are trying to promote. It is as much his religion and his church as it is that of any soul in existence provided he is attracted to it and can honestly subscribe to its leading principles. It isn't even new—and that may be in its favor. (2)—We certainly do, in so far as we have any voice in the matter, propose to make character a necessary qualification for membership and active work in this Church of the Spirit or whatever name it may finally be given. We do not desire to exclude a single soul on earth or elsewhere from receiving all the comfort, help, hope, and happiness he can from mingling with and listening to the teachers and members of this organization. Indeed, should it ever come into working life, one of its main activities will be a corps of devoted, well-trained missionaries, who will visit the sick and the afflicted, the poor and needy, the sorrowful and the sinning. These missionary agents will go as friends and brothers to guide and help those who require assistance. But it is one thing to extend fraternal help and encouragement to the ignorant and the vicious, and quite another thing to open the doors of an organization and invite such to come in without adequate intelligence, reformation or change of life and take part in forming and directing such an organization. We don't propose to aid in making a wicked farce of this effort, whatever else may be its fate. We desire an organization of order-loving, intelligent people who may show such results from concert of action as to attract others to them and to stimulate the undeveloped, the refractory, the dissolute and the dishonest to heroic efforts toward a better life and a true appreciation of Spiritualism.

Methodistic Mendacity and Hypocrisy.

The Christian Advocate of New York, has a column given to answers to inquirers, in which appeared, several weeks ago, the following question and editorial reply:

> Q. 2890. A member of my church who has been a faithful worker in every department has turned *Spiritualist*. What is the wisest method of approaching her so as to save her from making shipwreck of the faith? In case of failure ought she to be requested to withdraw from the church?
>
> *A.* First, plainly and earnestly expostulate with her. Show her that the Bible forbids all tampering with spirits; beg her to pause; point out the consequences; make clear to her the downward spiritual, and often moral, career of Spiritualists. Second, bear with her while she does her religious duty and does not make her Spiritualism known. But if she neglects her duty, or avows her Spiritualism, ask her to withdraw. It is a dangerous leaven, opposed alike to reason and Christianity, peculiarly adapted "to beguile unstable souls" and to seduce the bereaved from the path of *faith* to that of *attempted sight*.

One of the most trying experiences in an editor's life is to hold his pen under such provocations as are contained in the above answer. Now the writer of that answer knows better than he writes. He knows that his Bible is largely based upon spiritual facts. Take these out of it and there is no Bible left. Jesus was constantly attended by a ministry of angels. The slur which he passes indiscriminately upon Spiritualists is in his usual vein, and the hypocrisy contained in these words plainly reveals the animus of this saintly adviser of a co-laborer: "Bear with her while she does her religious duty and does not make her Spiritualism known. But if she neglects her duty or avows her Spiritualism, ask her to withdraw." That is, if she dishonestly keeps her mouth shut, pays her pew rent and shouts the praises of her pastor, "mum is the word;" but if she does not so behave herself, why, then she can go to the devil or starve. No wonder infidelity and agnosticism run riot in the presence of such defamers of the truth. But for Spiritualism the world would soon sink into materialistic chaos. Such fat-feed functionaries as this cowardly assassin of character would soon find their places in such a contingency. The brothel and the gin shop might furnish a scanty living to them. Their places would be vacant elsewhere. Thank God, there are honorable exceptions in the profession which this man disgraces. The religion of Christ is no fiction, although, like Spiritualism, it has many adherents who do not appreciate its worth nor live its life. The *Christian* (?) *Advocate* editor who wrote the above fiction is apparently of this class.

"The World Do Move."

The words of the eminent negro divine of Richmond, Va., were never more strikingly exemplified than in the recent action of the Senior class of Harvard University which elected a colored student, Clement Garrett Morgan, to be their class orator for 1890. The class met, pursuant to a call for the ensuing year, and everything proceeded smoothly enough until the matter of class orator came up, and it was not until the hour of midnight that the momentous question was settled as to whether Harvard should recognize a colored man in that capacity. Morgan is the son of a former slave, now living in West Washington, D. C. There he attended and graduated from a high school. He afterwards worked as a barber in Washington, and taught school in St. Louis, with the aim and desire of going to Harvard. He went to Boston in 1884, graduated from the Latin school in 1886, and entered Harvard in the fall of the same year. He has been a good student and last year won the prize for oratory, but it is not known how much this influenced his recent promotion. His supporters did not include the wealthy and aristocratic element—they had a man of their own, whose name is suppressed owing to the peculiarities of the case. Certain leaders among them had been having their own way during the greater part of the college course, and expected to hold it to the end. A year ago, however, they lost a little prestige, and found that something else besides money and swell suits was necessary to carry the day. The less favored of fortune but more brainy young men concluded that quiet submission to aristocratic and tailor-made rule was not the thing for aspiring freemen, and so they concluded to squelch their would-be leaders by a little independent voting—and last year they broke from the leading strings by electing a young fellow of their own picking to an elevated post. This year they got their heads together and concluded that it was but justice that the honor of orator should be accorded to their colored classmate. They thought, too, that this would be a handsome way of showing Harvard's interest in the colored people, and of paying a tribute to the memory of such notable Harvard men as Sumner, Phillips, and others, who were among the inaugurators of a movement that resulted in the emancipation of their race from the bonds of slavery. The outcome has been, after a hot contest, the election of their candidate by a majority of one in a total vote of 250. The opponents of Morgan were very much crest-fallen, but in justice to some of them it may be said that their opposition to him was not so much on account of his color as it was because of his having been a barber; and not so much on account of his having been a barber as it was because they wanted their own man to win. But all the same it goes upon record that the class is to have a negro orator. Surely, "the world do move."

A veritable sensation is promised, during the coming winter, among society people and lovers of the terpsichorean muse by the forthcoming of a new waltz entitled "La Reve"—The Dream—in fact they will be indebted to a dream for all the enjoyment and pleasure it will give them. It is said to be a perfectly bewitching affair and its author is no less a person than Mrs. Rives-Chanler, who wrote the noted and popular novel known as "The Quick or the Dead"; and the way it came about is a matter of interest to people who have a plenty of time to devote to psychical research. She had been receiving musical instruction on the piano from Prof. Pabst of New York. She had been expecting him, but heard that he was ill at home—in fact, dangerously so—and she felt a good deal of anxiety as to the turn his disease would take. One evening as she was sitting alone, solicitously brooding over the fact of the Professor's illness, she had a dream—yes, people like that term better than the more expressive word, vision—and it seemed to her as though he had arrived to give her her lesson, as usual. Instead, however, of announcing that as his business, he told her he wished she would call her husband's attention to a new dance he had composed, reading off to her its different movements and figures. The dream or vision was soon dissipated, but the impression created by her visitor from dreamland remained strong and indelible upon her mind. The next morning the news came that Professor Pabst had passed away the night previous. Mrs. Chanler then communicated her dream to her husband, describing the movements and changes as they had been shown to her, and he took a careful memorandum of the same. The result is a novel and delightful waltz, which will be so pronounced by all admirers of the graceful art when they go crazy over it in the long winter evenings which are close at hand.

The National Young Folks' Reading Circle has been incorporated under the laws of Illinois, with Mr. A. R. Sabin, assistant Superintendent of the Chicago Public Schools as President, Mr. L. R. Halsey, Secretary, and Prof. S. R. Winchell, Treasurer and Manager. The other Directors are Dr. J. W. Stearns of Wisconsin State University; K. A. Linderfelt, Librarian of the Milwaukee Public Library, and Dr. Richard Edwards, State Superintendent of Public Instruction, Illinois. There is also a board of twenty counselors, composed of men and women, eminent as educators and librarians in all parts of the country. The object of the Circle is to direct and promote good reading among people. A list of ten books is selected by the combined votes of all the officers, and these books are offered as "required readings" for the year. A new list is selected each year, and after four years a diploma will be given to all members who have read the required books. Like the Chautauqua Literary and Scientific Circle, this Reading Circle provides a monthly paper, called "Our Young Folks' Monthly," which is supplied to members for twenty-five cents. It is intended that teachers shall present the plan to their pupils, as well as parents to children, and circulars descriptive of the whole plan will be sent to anyone who will inclose a stamp to the Manager, at Champain, Illinois. This is the second year since the Circle was first organized.

A leading journalist writes to a leading reformer as follows:

"Dearest Sister, I think that perhaps we expect too much in any communication from 'beyond the gates.' The medium tells us some trite or commonplace thing, instead of producing a miracle, and I believe the reason is that their life is not so changed not so removed from ours as we have always thought. A friend comes to us from Europe, and perhaps talks of the custom house and baggage instead of unfolding to us a picture of immortal art or a state secret of continental politics, but it is none the less really friend!"

PUBLISHER'S COLUMN.

Two Months Free! The RELIGIO-PHILOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only $2.50 per year for a large eight-page weekly, made up almost entirely of original matter nowhere else obtainable.

To every subscriber, now on our list, who will send in one new yearly subscriber with $2.50 we will give, *on request*, a copy of Mrs. Duffey's splendid story, "Heaven Revised," one of the most rational and instructive accounts of real life in the Spirit world ever published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid mission ary document.

A copy of "The Watseka Wonder," an account of startling phenomena which occurred in the case of Lurancy Vennum some years ago, will also be sent to *all new yearly subscribers whose subscriptions are received before January* 1, 1890. This case created a profound sensation when first published in the JOURNAL some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPHICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Cones before the Western Society for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful attention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the JOURNAL before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

Seventh Day Adventists Oppose Religious Legislation.

From reports of the late yearly meeting of this religious body at Battle Creek, Michigan, this protest is given an intelligent statement from an orthodox body of their views on an important question. It should also be said that this body has no unity with the late excitement about the speedy second coming of Christ, which they do not accept or endorse. In the evening the tabernacle was filled to hear an address by Elder E. J. Waggoner, editor of the *American Sentinel*, upon the subject, "Why We Oppose Religious Legislation." The Seventh Day Adventists are unanimously in favor of the total separation of religion and the State and oppose religious legislation in any form whatever and all interference of ecclesiastical with civil affairs. Elder Waggoner's address is designed to give some reasons of this faith that is in them. He said they opposed religious legislation in general because it tends to propagate and sanc tion the practice of the grossest immorality instead of subserving the interests of true religion, and because it tends directly to the overthrow of civil liberty. He said the Adventists oppose religious legislation in the United States in particular, because to favor it, as many now are doing, is directly to oppose the principles of the Declaration of Independence and the specific provisions of the United States' constitution, and is therefore a direct blow at the very foundation of our government. The speaker's reasons were endorsed by many pointed illustrations, and the address was listened to with the closest attention throughout.

Rev. R. S. Storrs, D. D., of Brooklyn, L. I., is a man of real merit and ability. Some years ago a discourse of his was published in our columns, which was full of inspiring thought and glowing with a noble spiritual philosophy. It was the utterance of his intuitions, coming from the depths of his soul, his creed forgotten and transcended. He is just re-elected President of the Foreign Missionary Board, and *The Independent* says his present views are the same as two years ago, when he said, in a letter of acceptance of his first election:

"The board has determined, by a majority of nearly five-sevenths, at the largest meeting of its corporate members ever convened, and at a meeting happily held in the midst of communities giving an active and eloquent support to the challenging opinion, that the theory of a probation after death, offering opportunities beyond the grave to attain by repentance eternal life, is at any rate not a constituent part of the gospel of Christ; that it has no authority from the Master to show, and that it therefore ought not to become, directly or indirectly, an element in the message which a society in the past and in the present consecrated to him sends to mankind. Nothing could be more conspicuously absurd than to expect the board in its corporate action to authorize a theory most of its members thus far believe to be only an attractive, but a delusive, human speculation, with no basis in the Scriptures, and forming no part of that divine message which came to our fathers, and has come to us from the bleeding and kingly hands of Christ."

Putting these prolix sentences in condensed form, and using only strictly orthodox and clerical language, more forcible than elegant, yet calvinistic, all this verbiage means:

Missionaries must tell the heathen that the fires of hell never go out; and the sinner once in the devil's clutch God will not even wish or try to release him from the flames.

"To what base uses do we come at last," when in the slavish service of a horrible dogma!

The Adventists of Virginia have again been dreadfully disappointed. They expected the coming of the Lord and went out to meet him, pitching their tents in a place known as Screamersville, in that State. The exact hour was not fixed, but they believed it would be some time between the 5th and 22nd of last month, and a considerable delegation from Connecticut joined them. Arrayed in white robes of their own make, (not trusting to any uncertain, angelic materialization of them), they watched, and prayed, and made the hills and vales resound with their hymns for eighteen days and nights, their screams meriting for Screamersville its euphonious name, and yet the bridegroom came not. Day succeeded unto day and night unto night—the twenty-second dawned serenely and expired without any unusual occurrence. Sadly and wisely, if not any wiser, they gathered their traps together and reluctantly returned again to their earthly homes to pick up the same old humdrum thread of life; and waiting patiently or not so waiting, one by one they will sooner or later be gathered in, and to each one in his turn the world *will* come to an end.

GENERAL ITEMS.

During the present month the address of Mr. G. H. Brooks will be corner of Plum and McFarland streets, Cincinnati, Ohio.

Mrs. T. L. Hansen, after a successful professional visit in Toledo, Ohio, has returned to her home at number 24 Bishop Court in this city. She will be glad to receive her friends and old patrons.

Dr. J. K. Bailey spoke, during October, at Blair, Nebraska, and in Iowa, at Red Oak, Creston, Lucas, Cleveland, Hayesville and Webster, giving from one to three lectures in each place. Address him, box 123, Scranton, Pennsylvania.

Judge Dailey has favored us with a more complete exposition of his views on the situation and the present agitation as to organi zation. We regret it must lay over until next week, and we ask our readers to bear it in mind and look for it when it appears.

E. J. Huling writes from Saratoga Springs that Dr. W. B. Mills, who has been the efficient president of the society there for several years, has been compelled by his business to resign, but the society goes right on. Mrs. Helen J. T. Bingham and Mrs. Emma L. Paul are among the speakers engaged for the Sundays in November.

"Do you know Frank Algerton, the boy medium, and can you recommend him?" Yes, we know him, and cannot recommend him, either as a man or a medium. He should be let severely alone. He is, if we can depend on seemingly authentic reports, becoming quite expert as a confidence man, but succeeds best in rural districts and at camp meetings. He should be prohibited from plying his vocation on any camp ground or in any Spiritualist meeting.

Lyman C. Howe speaks in Cleveland, Ohio, the Sundays of November; in Willimantic, Ct., the first three Sundays of December; in Boston, the Sundays of February; in Washington, D. C, the Sundays of April. He will answer calls for week evening lectures at accessible points from these localities respectively. He is still free to respond to calls for January, March, May and June, 1890.

There was an interesting meeting of the Association of Spiritualists in the Grand Army Hall at Washington, D. C., on Sunday, October 20th, of which society the late John R. Wolff was president and for whom a vacant chair entwined with roses was placed upon the rostrum. George H. Brooks was the principal speaker, and Miss Maggie Gaule of Baltimore, gave "test readings," of which the Washington *Post* of October 21st, makes favorable mention. It publishes several striking cases and in conclusion adds: "Repetitions of these incidents were given until eight or ten of those present had been told of the spirits that surrounded them. More than half of the number said that they recognized the descriptions and that they were correct."

The Wesleyan Methodist Magazine and the Spernatural.

Spiritualism makes its appearance in many strange quarters, in none more unexpected than in the pages of the *Wesleyan Methodist Magazine*. In the current number of that periodical appears an article. "Notices of my Life and Times," by Benjamin Gregory, which is an autobiographical record of a Wesleyan minister who has already written, as he states, lives of his grandfather, his father, and his son. If he completes his own record he will have performed, we should fancy, a unique task. The present instalment is largely concerned with an incident which is thus narrated:

At the conference of 1820, my mother's father, a devoted Wesleyan Methodist minister, worn down by his three years' superintendence of the then large and laborious Boston circuit, had felt himself unequal, for the present, to the strain of the itinerancy, and had obtained leave to seek, in partial and temporary retirement, the renewal of his strength. He settled at Spilsby, in the centre of a large circle of friends; and as he was but fifty-five years of age, was blessed with a robust constitution, and was withal comfort ably circumstanced, having, in addition to his small annuity from "the Preachers' own Annuitant Society," an income quite equal to his frugal habits, no doubt was entertained of his speedy restoration. He had no definite ailment, his symptoms were wholly those of exhaustion through overwork. But that had befallen him which comes to many who sud denly exchange varied and engrossing preoccupation for a comparatively monotonous leisure. He had sunk into a state of morbid depression. But this had happily passed away; he had regained his habitual brightness, and he was in an every way hopeful condition.

Such was his case when, at daybreak, on January the 4th, 1822, my mother lay awake with me, her babe of thirteen months, by her side, my father being away on one of his circuit rounds. She heard the sound of fire irons and of crockery as my eldest sister was preparing breakfast in the room below. She was just about to rise, when suddenly the bedroom door opened and in walked her father, dressed just as he used to be when leaving home for district meeting or for conference. She started up, exclaiming: "O! father, whoever thought of seeing you?" He advanced to the bed and kissed her. She said: "I'll be down in a few minutes; you must want your breakfast." "No, child," he replied,—his habitual mode of addressing his daughter,—"I must not stay; I am going a long journey, but I wanted to see you first." He bade her "good-by," kissed her and her babe, and walked out of the room. His appearance was so life-like that until he turned to go, no thought of the supernatural ever crossed her mind. She immediately rose, threw on her dress, hurried down stairs, and eagerly asked her daughter what her father said. She had seen no one. On hearing this my mother fell into a deadly fainting fit, from which she was with difficulty brought back. On recovering, she was so alarmingly ill that it was necessary to fetch my father from the country place at which he was planned. A letter was at once despatched to Spilsby, anxiously inquiring as to my grandfather's health; but before an answer could arrive a letter was received announcing his death at the very hour at which my mother saw him.

This narrative we gather from the criticisms of Mr. Gregory, was communicated to the Society for Physical Research, published in *Phantasms of the Living*, and commented on by Mr. Innes in his review of that book in the *Nineteenth Century* for August, 1887, to which article the late Mr. E. Gurney made a rejoinder in the same magazine in the month of October following. Mr. Gregory's criticism occupies some eight pages, and he is equally dissatisfied, apparently, with the "cynical and off hand" manner of Mr. Innes, in particular "with its air of scientific superiority," in the article in question, and the methods of criticism adopted by his school in general—"inveterate disbelievers, whom no amount of evidence of which the subject is capable could possibly convince, inasmuch as by such experiences their favorite hypotheses are completely upset, their habits of thought and feeling unpleasantly interfered with, and their mental and spiritual economy disconcerted and disturbed; hence they hold out against evidence to the last gasp, like outlaws that expect no quarter; they fasten on any chance of caviling against testimony, documentary or verbal; they insist upon the fulfilment of unfair and unlikely conditions, and, if they cannot make out the witness to be a fool, they do not hesitate to brand him as a liar." Mr. Gregory fitly disposes of Mr. Innes, after long and elaborate criticism, by this conclusion:

In fine, no one who has the slightest respect for either himself or the subject would submit his case to Mr. Innes. Whatever may be his intellectual qualification for the task, his disqualifications, both ethical and mental are obtrusive and decisive, especially his prejudice, using that word in its original sense, prejudgment, his superciliousness, and his, captiousness. In illustration of the last-named quality, I may mention his discrediting one deponent because his entry is "24 10-84," instead of October 24th, 1884. With one virtue, however—absolute impartiality—Mr. Innes must be fully credited. All "percipients" he treats alike. The ablest English Bishop of his age (Samuel Wilberforce) whose vigorous administration created an era in the history of the episcopate; the astute Lord Chancellor (Lord Brougham), mathematician, statesman, philanthropist, educationist, reformer; the devoted, simple-minded Methodist Chairman, along with literally hundreds of reputable people whose word is taken and acted on by their acquaintances, in practical matters, without demur, are all driven from the judgment-seat in superb Gallio style, as foisters of foundationless fictions on an omnivorous public.

This is just criticism. It is the prevalence of this radically vicious method of investigation which has shut out the orthodox scientists as well as the pseudo-scientists almost entirely from participation in these realms of discovery, the importance of which it is wholly impossible to over-estimate. The way in which *Phantasms of the Living* was compiled excluded many cases that were equally good with those elaborately verified and selected specimens therein included yet it is not apparent that the methods employed have caused the book to be received with any greater acceptance by those men of science, the fear of whom was befor the eyes of the compilers. Mr. Gregory alludes to the work in terms which we entirely agree with. We have never lost opportunity of expressing our sense of the value of the work so done as far as it goes, nor our regret that it has not gone further.

Notwithstanding the cavalier way in which these cases are treated, far less trustworthy testimony has been eagerly accepted by scientists with regard to alleged discoveries, supposed to countenance some favorite hypothesis, such as the immense antiquity of man, or the doctrine of evolution. Had the three collectors of these cases been able to lay before the public anything like such a mass of data seeming to support the hypothesis of evolution, they would have been voted by acclamation into the front rank of physiologists. Where, indeed, is to be found such a mass of direct evidence, as distinguished from deduction, inference, or analogy, in favor of evolution, as is here brought together with regard to things which are not "dreamt of" by either our "philosophy" or our science?

Earnest Speech of a Burman Buddhist.

The Teayadawgyi (general superintendent) of the Shway Daigon Pagoda at Rangoon, Burmah, on the presentation of a valuable collection of Pali manuscripts to the Bernard Free Library, spoke with a fervor and sincerity not surpassed on any like occasion in a Christian land. His address, as given in *The Buddhist*, Ceylon, August 23, is as follows:

"Twenty-four hundred years have rolled away since our Lord Gautama Buddha propagated his doctrines over all the East. Previous to this, he had been in his successive existences for many thousand world-cycles, endeavoring to search after knowledge. In his last existence, an existence of complete enlightenment, he, as one of the Tathagatas, preached to all mankind of the mystery of suffering, of the reason of human being, of the pathway leading to eternal freedom from care. Following the master's precepts and steeped in his doctrines, men throughout the world lived simply and well, and felt no pain of regret when their life ebbed away. We see everywhere before us the various kinds of existence. Some are rich, others poor; joy smiles on one, sorrow overwhelms another; a third is doomed to a life which is but a living death. Yet the unhappy of to-day may be the thrice contented of to morrow. For all things change, change without cessation, according to the individual merits or demerits in present or in former existences. What then but a life of merit can make a man blessed? And in what way can he be blessed but by the fullness and tranquility of knowledge? You, gentlemen of the syndicate, are fostering in the people of this country a life of unworldliness by inviting them to the study of the wisdom of the past. These ancient records will promote a higher life and, between the people of the West and the East, a kindlier life. They will learn of one another, for knowledge is knowledge everywhere. Our priesthood rejoices that these records will be forever preserved here, free of access to all, of any race and of any creed. We assure you, gentlemen, of our support in your endeavors to establish a national library worthy of the name. Let the language of wisdom, of truth be taught amongst nations and evil will wane and goodness increase; lands will grow prosperous and contented, and peace will brood over mankind. It is, gentlemen, our common wish that Burmah may forever flourish happily and at peace."

Rowley's "occult telegraphy" worked by the *Celestial City* fakirs—the Keelers—is likely to be shown up in court when Rev. C. P. McCarthy's libel suit against Innis, the owner of the moribund sheet aforesaid, comes to trial. Mr. Innis allowed a libellous item purporting to be a spirit message from the complainant's mother-in-law to appear in his alleged newspaper. As McCarthy's mother-in law is very much alive, and he is no such man as the supposititious spirit asserts, he asks the court to compel Innis to fork over $10,000 for the malicious mischief. The other day, on a motion to amend his plea, McCarthy appeared in his own behalf and won the plaudits of the lawyers present by his able handling of his case.

The Chicago Harmonial Society.

Mrs. S. A. De Wolf will deliver the opening address at the spiritual conference and mediums' meeting, at 7: 30 P. M., on Sunday, Nov. 10, under auspices of the Chicago Harmonial Society at their hall in the new building corner of Peoria and Monroe Sts., entrance 93 S. Peoria Street. Other good speakers will be present and take part in the meeting. Mrs. De Wolf will also speak at the same place Nov. 17th and 24th. These meetings will be continued every Sunday evening with change of speakers, until next summer.

Farmers' National Congress

MONTGOMERY, ALA., NOV. 13 TO 16.

For this occasion, the Chicago and Eastern Illinois Railroad (Evansville route) will sell excursion tickets at reduced rates.

Two daily fast trains.—Nashville Fast Line leaves Chicago (Polk street depot) at 3:50 P. M., arriving in Nashville at 7:10 o'clock the following morning, and in Montgomery 7 P. M. This train has first-class coaches and Pullman palace buffet sleeping cars through to Nashville.

Night Fast Express leaves at 11:15 P. M. It has baggage car, sleeping car, first-class coaches and Pullman palace sleeping car, and runs solid to Nashville, arriving there at 4:30 P. M., and at Montgomery 2:25 o'clock the following morning.

For further information address Chicago and Eastern Illinois Railroad Ticket Office, 64 Clark St., or William Hill, General Passenger and Ticket Agent, Chicago, Ill.

A Co-operative Congress.

A Co-operative Congress, under the auspices of the National Co-operative Board, will be held in Chicago on the 26th of November. The purpose of the congress is to unite into a co-operative union the co-operative societies of this country. At the present time ten societies are in membership, and it is greatly to be desired that co-operative societies generally, productive and distributive, should take part in the work of the approaching congress and become members of the co-operative union.

Societies are requested to send delegates to the approaching congress, or letters declaring their willingness to enter into union with other co-operative bodies.

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A Story of Adventure. By Charles L. Marsh. Profusly illustrated. Large 12mo, 361 pages. $1.75
"Something new under the sun "seems to be found, for this book is unlike any other book. The oyster is the world ("Why, then the world is mine oyster"); and it is opened in a most novel and successful manner by two young men, who set out from New York, afoot and penniless, under a wager to visit forty specified cities in all quarters of the globe and return in five years They win their wager and in doing it they encounter all sorts of strange adventures and odd experiences which are narrated with an air of reality and naturalness that reminds one of De Foe. The description of life in foreign countries are admirable, and the work is thrilling and exciting to the last degree.

In and About Berlin.
By Minerva B. Norton, 12mo, $1.00.
This is an uncommonly bright and attractive book about Berlin Next to London and Paris, Berlin is certainly the most interesting of European cities; and yet it is surprising how little has been written about it In thirteen chapters the author gives a series of excellent studies of Berlin and its life with many bits of history and vivid descriptions that add to the interest not less than to the value of the work.

Alexia.
By Mrs. Mary Abbott. 12mo. 75 cents.
A bright and attractive novelette, full of sparkle, whose characters at once enlist the reader's interest This does not for a moment flag until the unconventional heroine awakens a true fire in the breast of the *blasé* Boston hero, and innocently rows him away from the shoals of a cloudy life and into a fair and happy port.

The Poetry of Job.
By George H. Gilbert, Ph.D. 12mo. 224 pages, $1.00.
This book includes a new translation of the inspired poem which aims to preserve its poetic form and also the peculiar rhythmical movement of the original. The accompanying treatise is literary rather than theological, and ranks the poem with the loftiest productions of human genius a view sustained by Victor Hugo, Goethe, and Carlyle.

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Seven Days After the Honey-Moon.
By S. A. B. Small. 4to, gilt edges 75 cents.
The compiler of the work (who is also the illustrator) would impress upon her gentle sex the practical wisdom of the ancient precept "When a man ask bread he shall not be given a stone." In a series of beautifully decorated pages it presents a model breakfast and dinner bill of fare for each day in the week, followed by the most approved recipes for preparing the dishes named.

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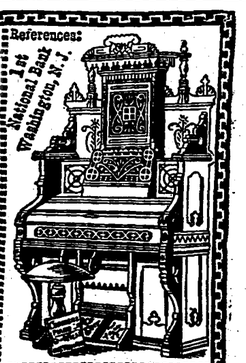
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For the Religio-Philosophical Journal.

The Problem.

HENRY W. HAZZEN.

The world to me is but an empty garret,
Save what, through it as means, I new unfold
Peculiar to myself, distinctly told
In thought and speech and act, of worth or merit.
And since the chief that's in me I inherit,
This not-me verity that in me lies
Is what I'm here to find and emphasize,
And out of mixture strange and wild to ferret.
First build yourself, and thereby build the race.
Thus institutions each, in their effect,
Can be but small, that even, indirect,
The needs of self all other needs embrace.
"Who feeds men bread, he simply serves the few
While he serves all who to himself is true."

For the Religio-Philosophical Journal.

After the Moving.

EMMA ROOD TUTTLE.

Ho, hum! I am lonely! And why, do you ask?
Well, because two young rompers have taken their leave.
I helped fix them off—such a love-sweetened task,
And they gave me no time then to ponder and grieve.

But now they are gone; fairy Madge, with such eyes
As would "stop a staid clock" to remark and admire;
In her garnet-plush cloak, with a hand-bag — the prize!
Full of goodies, and bonnet with ribbons afire.

And Glyndon, with mob-cap and hunter's-green cloak,
Who insisted on taking his toy-saw in hand,
And a shingle to saw on! enough to provoke
Any one save his lovers! There have you the band.

As they started. Ah, no--not complete--I forget;
There was "mamma," our daughter, our once little girl,
Whom the youngsters with wants and suggestions beset
Till her head must have been in an absolute whirl!

And the bird dog, old Frank. He looked Wisdom herself,
As he mounted the carriage, in collar and chain,
So he might not jump off from the cars, like an elf,
When the big engine screamed and flew off with the train.

That's the picture. And now I have time to reflect.
The house seems half grave-like, and I--should be weak,
Except that for climbing I've holy respect,
And working and rising is what we all seek.

My heart says God speed to all efforts which aid
In their growth and well-being; I tether them not.
The earth it is wide and in beauty arrayed,
So let them choose wisely a home-resting spot.

But I miss them in spite of philosophy's aid!
The house is in order and nothing displaced,
But I think I could stand the disorder they made
Just to have the sweet darlings a moment replaced!

Fly away, fly away! but come back, little ones!
I am keeping your pictures, your chairs and your toys.
I shall hail you again in the cheeriest tones
And welcome you back with your romping and noise!

Rome.

T. L. HARRIS.

In its first age, Rome crept, a loathsome thing,
From the deep charnel-vault of midnight's king,
Rotted 'mid spoils from dead old empires lost,
Grew rich by pardoning tyrants at a cost
Of half-robber spoil. A wild wolf nursed
Her city's founder; so tradition says,
But human wolves nursed Rome. Her eye betrays
Her wolfish origin. With downcast eyes
The priest walks through the streets. Truth's orbs arise
To God's bright throne; the free look up, not down;
Not so Rome's zealots of the shaven crown.
Wolves, when they once have tasted human blood,
Become the demons of their race; they prowl
Through wold and hamlet, hunting men for food;
So with the wolves who wear the priestly cowl.
When Rome invented the confessional,
Each devotee became the fettered thrall
Of her caprice. She pandered to the lust
Of monarchs, or abased them in the dust;
Blew hot or cold, all things to all became.
In this, her second age, her bold, bad aim
Being despotic power o'er all mankind,
Snake bones and rags she goldenly enshrined,
Fragments of rotten trees and finger nails;
And high above the chancel's holy rails,
'Mid seven-fold splendors reared her gaudy shrine,
And there these sacred relics held before
Besotted crowds. So on Guinea's shore,
His fetish even now the negro makes
Of rags and feathers, bones of men and snakes.
In this, her second epoch, Mohammed
Became her rival. Which was less divine—
The grisly terror whom the nations fed
With sorceries, drinking human blood like wine,
Or that wild zealotry that swept the sands
Of Araby? Were all the murderous brands
Sharpened by Rome; were all the coats of mail
Blessed by her priests, thrown in a ponderous scale,
'Gainst Turkish cimeters, the last would be
A feather in the balance! O, the free,
The wise, the strong in love, that Roman woe
Hath murdered! They, like flakes of winter's snow,
Are numerous. Islam, cruel though it be,
Compared to Rome's enormous tyranny,
Is but one murder to hell! Shame! shame!
That Rome builds, even now, her fiendish fane
O'er young America. And yet 'tis well
That in the new world she should, face to face,
Confront all martyrs sent from heaven to tell
These truths. Thank God, Rome cannot thus efface
Truth's glowing tablet. As a murderer wakes
In spirit worlds, and when the morning breaks
Sees troops of slaughtered men, immortal, each
Waiting in turn the assassin to impeach,
Rome, thou in the new world awakest now.
There, where thou didst, in thy delusion, vow
Humanity's enslavement, from the skies
All martyrs dazzle thy fierce, murderous eyes.
Thou dread eclipse, thy bloody shroud shall be
Torn from the golden sun of liberty.

--Extract from Lyric of the Golden Age.

Man and His Guardians.

To the Editor of the Religio-Philosophical Journal.

Wise men of all ages have recognized as the great fact of existence, that between human beings and the One Infinite and Eternal, there are innumerable gradations of living essences. We read of archangels that represent individualized quality, of angels that are messengers between the superior and ourselves, of gods many and lords or heroes many, souls embodied and disembodied--ministering spirits, all. The ancients taught that all these were offspring of the Divine One; Emanuel Swedenborg, that all spirits and angels were once human beings living on the various planets. Certainly, there is evidence of both: we are conscious of a parentage and citizenship in the superior world, and also of a guardianship which pre-supposes something like an earthly relationship. Every Aryan people, from the earliest antiquity, recognized the Supreme Being as the Father, and to this day the pious Hindu venerates the spirits as *pitris* or ancestors, believing them to be watching about him propitiously.

This is the instinct of human nature, as well as the highest intuition. We are never alone, because the father or guardian is with us. Curiously and humanly, we like to perceive this fact by external consciousness. The faith that "comes by hearing" is not quite sufficient for assurance. In our weaker moments we crave something more tangible. This has led to a consulting of oracles, the study of dreams, and seeking for the vision of seers. In our eager hunger, the real and the desired seemed shut out and far distant, and we wanted it near.

In this way the heavens have been rent. The hunger for the right made the right perceptible. The eager desire for "other visions," and if not the desire then the necessity—has made way for the manifestation. This may have been a knowledge "hid from the wise and prudent, but revealed unto babes," but it is none the less a knowing. More than once, personally, I have diligently sought to know what was right and proper, when my faculties seemed unqualified to enable me to determine intelligently; and I have been held back from the doing, or the solution of my inquiry was inbreathed into my thought. I could not explain how, only that it was no conscious action or process of my own mind. Indeed, I hold these results of study and thinking at a secondary valuation. They always have an element of distrust and doubt in them; they seldom really convince.

Once, I remember vividly, when the spell was forcibly broken. I was standing under a tree, the top of which had hit against a tree near by. I was engaged in felling it, all the while thinking intently upon several topics that were then absorbing my attention. On a sudden I felt a voice penetrate my consciousness at the top of the head and dart instantly to the epigastric centre, with the force of a peremptory command—"Stop! look!" I immediately obeyed, and as I did so the broken top of that tree, some five feet in length, struck the ground just where I had been with such force as almost to bury itself in the loamy earth.

Others can tell of similar occurrences. I have more than once felt the voices of persons unfriendly to me uttering threats; and I know of the intuition which one seems to acquire from close attention to subjects. In this way I have predicted very accurately the results of elections, and majorities, months before they were held. This, however, is another matter; except that our earnest regard attracts to us spiritual intelligences of the same tendency, and they may inspire us. Yet my predilection is for the more interior light. I contemplate that oneness of source and manifestation which makes illumination not so much the lighting of our life as the very life itself. This is the goal. I would not seek to attain it by violence to my own nature, by morbific asceticism, by artificial stimulation, nor even by running after Christs and prophets, crying, "Lo here," or "Lo there," but by patient waiting in my allotment, doing what comes in my way to do, and yet with confidence reaching forward to that which is within the vail. ALEXANDER WILDER.

Translated from L'Aurore of Paris.

Spiritist and Spiritualist International Congress.

It is with great difficulty that new ideas make a way for themselves. This we well know. One might venture to add that the more truthful these ideas are the more they will be opposed. But truth has nothing to fear, she will surmount every obstacle; she has plenty of time and she knows how to wait.

One of the new doctrines, notwithstanding its antiquity, which has extended over the entire surface of the globe and which almost simultaneously invaded every country of earth nearly fifty years ago, is that which in our day has been baptized by the name of Spiritism. This teaching, based upon visible proofs, which answers as well the exigences of science as those of the aspirations of the heart, for a long time encountered doubt, ridicule and even contempt, but as it often happens that persecution is a means of healthful concentration for any cause, the same has produced like effect for Spiritism. Grosser elements have been eliminated, and the pure spirit of it has triumphed.

For a number of years the different schools of Europe and America have tried to come to an understanding upon essential points of their doctrines, and have regarded the variety of opinions which separate them as merely accessory matters; this has enabled energetic persons, the pioneers in this religious science, to convoque in America, in England and in Belgium, official assemblages which have assumed the character of a congress.

The first reunion that was fortified with this title took place in Barcelona in 1887, and by the number of delegates who there presented themselves and by the harmony that there prevailed, it was shown to the world that the time was propitious for the coming of the spirit and for the diffusion of a knowledge of Spiritism among all men.

In the meantime it had seemed to those who have at heart the advancement of the spiritual kingdom that, notwithstanding its progress and its strength, their work would not be sanctioned until it should triumph in this great city which has been called the capital of the world, and which, certainly, by reason of the numerous representative great men of letters and of science, is a powerful factor upon which one must count if he wishes to see the spread of his cause.

The year of the Exposition has also been the year of the congress. It was desired to add the useful to the agreeable, to take advantage of the presence of so many eminent foreigners for conferring together upon the principal questions which occupy the human mind of our day.

Spiritism, then, has had its congress which was in session from the 9th to the 16th of September. This very important gathering was composed of all Spiritist and Spiritualist schools without distinction; twenty million adherents of all countries and seventy-five journals and reviews were represented, which figures indicate better than words the strength of the Spiritist and Spiritualist movement.

England, Germany, Austria, Belgium, Bavaria, Algeria, the Argentine Republic, North America, Brazil, all the American Republics, Spain by all her great cities, Denmark, Greece, Melbourne in Australia, Mexico, Italy, the Island of Cuba, Norway, Russia, Poland, Switzerland, Sweden, Portugal, Egypt, and the East Indies sent special and official delegations to the congress, who came to clasp hands with their French brethren, and the slight differences of opinion disappeared before the great essential matter of union and concord.

Among foreign orators the Spaniards proved to be particularly eloquent, and the ringing applause that attended their discourses testified to the sympathy which they knew how to elicit. In the French camp it was M. Léon Denis of Tours who was unanimously pronounced the best orator. The presidents of the congress had the confidence of all, and the secretary, our congenial brother M. Papus, director of *L'Initation* who by his rare talent as translator enabled us to appreciate and applaud the several Spanish discourses as soon as they were delivered, is worthy of the warm commendations which have been showered upon him by numerous and grateful members. It can truly be said that the congress was a complete success.

A. HAEMMERLE.

Not Blind to Wrongs.

To the Editor of the Religio-Philosophical Journal.

How different we see things. Bro. Whitworth seems to think that I am a millionaire and am so happy that I can't see any wrongs to humanity in this world. I would say if such is his opinion he is very much mistaken, for I very well know there are a great many wrongs; there always have been and probably always will be in this physical world of ours; but what is the use of always grumbling and finding fault. I commenced life without a dollar, worked hard, and by *economy* and (perhaps a little good management) I accumulated enough to get me a comfortable home. My health failed when I was thirty years old and I have been an invalid ever since; however, I have raised a family of four children, now grown to manhood and womanhood—all able to take care of themselves—and I have a comfortable home and enough, I *think*, with *economy*, to last myself and wife to the end of this life; but should we fall short, we have a splendid poor-house in our county that we have been paying taxes to help build and support for many years, so that we are entitled to rooms and board there. So we do not find fault with our neighbors and friends if they have accumulated more property than we have.

We have always tried to be cheerful and lend a helping hand to suffering humanity whenever opportunity offered, and have ever used our influence against all wrongs that in our judgment seemed to be wrongs, among which were slavery, polygamy, and intemperance in its many forms. We have lived to see a great growth and advancement in this great country of ours; slavery has been wiped out, polygamy is going, and there has been great growth in the temperance cause; but the latter will be slow, as we have to contend with the appetites and propensities, and, we might say, ignorance of the world. We do not get discouraged for we know that Nature's laws are progressive, and we know that "the mills of the gods grind slow;" nevertheless they continue to grind and we feel that in God's good time everything will be well. We do not expect to reform everybody nor do away with all wrongs in our time, but we will work on cheerfully and do all we can for the advancement of our fellows while we stay here, and we will *try* and be true to ourselves, for by man's being true to himself he must of necessity be true to all.

As to how to become a capitalist, I would refer Bro. Whitworth to a short article in the JOURNAL of Oct. 5, page 7, entitled, "The only way to become a capitalist," in which there is a great lesson taught in a very few words, and all classes would be benefited if they would practice its teachings. Look at statistics and all the millions of dollars paid into the United States treasury, annually, as tax on tobacco and alcoholic beverages, and if the tax runs up into the millions what must the sales amount to by the retailer before it passes into the hands of the consumer. Think of it! and a large amount of this great sum is spent by the laboring classes. Certainly there is great need of reform—a reform that will elevate mankind to a higher knowledge of themselves. Certainly there are a great many wrongs in this world and none greater than the wrongs against ourselves. Yours for the advancement of truth and knowledge. L. H. WARREN.

Albany, Wis.

A Curious Synchronism.

A gentleman who is well known to the readers of the JOURNAL sends the following clipping taken from the Sunday *Argus*, Fargo, Dakota, of Oct. 13. He says "there is a basis of truth in it," and that "it is all right except the dream," for he says that the Colonel in speaking of it once said that he *felt* that way; that he had met with such occurrences before but in those instances he retained only a dreamlike recollection of them:

"Colonel Plummer is not going to Virginia—he's satisfied with Dakota's majority. Speaking of this—the colonel while in *The Argus* office the other evening completed the history of a remarkable synchronous occurrence. On the morning of Sept. 20, Mr. Plumley, managing editor of *The Argus*, went to No. 1 of the Northern Pacific to meet a guest expected on that train, which arrives at 3 A. M. It stopped in front of the platform just as he reached the Eighth street crossing. He hurried down to find the friend expected and when near the Headquarters Hotel, a well-known voice said, "Holloa, Plumley." He turned and saw Colonel Plummer with his slouch hat, smooth Henry Ward Beecher face, brightly illuminated by the electric light. His grip was in his hand, and the person was to astonished for a moment to reply, knowing Plummer had appointments to speak under the auspices of the state republican committee through the northern tier of counties for all that week. Recovering from his surprise, Plumley said: "Colonel, where are you going?" To which Plummer replied: "I'm going home." The next day in conversation at *The Argus* office Plumley referred to seeing Plummer and his conversation. A note was made of his return to Casselton, and it was suggested the probable reason was that he was going to Virginia to speak for General Mahone. This appeared Saturday morning. It was afterwards learned that Plummer was not in Fargo on the morning of Sept. 20, nor at any time during that week. The previous afternoon the colonel spoke in Rolla, and Friday afternoon at Bottineau. The other evening while in *The Argus* office the colonel said: "Friday morning was cold and raw, and I got up feeling miserable. I rarely dream, but while at breakfast I said I had a queer dream the previous night. I said I dreamed I had given up my appointments and started for home, and on the Headquarter's platform at Fargo I met Plumley, and spoke to him and he asked me where I was going, and I said I was going home. I said at the breakfast table that I wished this was the case, as I was feeling mean." The conversation Plummer relates and that outlined by Plumley is the same as to language, circumstances, locality and time, and yet they seem to have been 250 miles apart at the hour and date mentioned. The incident appears to demand more than a passing notice."

"Wrongs to be Grumbled at."

To the Editor of the Religio-Philosophical Journal.

This is the title of W. Whitworth's last article, and his pessimism is as dark as ever. If things are growing worse, what hope? If things gain we can work with more hope.

As a merchant's clerk I got $50 a year and board, fifty years ago or more, for services such as get over $100 a year now. From ten years of mercantile experience I know that most staple goods were fifty per cent. higher then, than now. I have seen harvest hands paid $1 a day, and seen the same work paid $2 a day on the same farm.

I knew a first-rate man working on a farm over fifty years ago at $12 a month, high wages then, and know of men not so good paid $18 on the same farm.

That man worked steadily for ten years, using economy and keeping good habits, married, went to Ohio with $1,000, bought a farm and was independent. At present wages and costs, with like industry and economy, a young man could get a better start westward.

We need, not only larger humanity on the part of many employers, but better life on the part of many employed. Suppose the wage-workers to save the $250,000,000 they squander yearly for liquor, their rise would be inspiring indeed. The growing number among them see this, and begin to walk in that upward path. No facts prove that the poor are growing poorer. Isolated cases may seem to show that result, but broader comparisons show the contrary.

The worker's chance to rise is better than in my boyhood, if he but use the old economy, and I wish it were better still. Not blind to wrongs it is well to see the gain of good, and to know that civilization is not a failure. G. B. STEBBINS.

Editor Baker of Kansas Newspaper Union a Spiritualist.

The announcement that the Hon. F. P. Baker would speak at the Music Hall last evening on Spiritualism brought out a good audience to listen to him, an audience which included a large number of prominent people who are not identified with Spiritualism. The term "Spiritualist," as defined by Webster, is one who believes there is no death, and this, Father Baker held, is the essential belief of a Spiritualist and that the belief of Spiritualists is generally misunderstood. They believe further that when the breath left the body, which is but clay, that the spirit dwells about us, invisible and retains in the main the characteristics of its earthly nature. He then gave at length his reason for being a Spiritualist, which was based principally upon manifestations of phenomena which he had seen and which could be explained upon no other theory than that of supernatural agency. He related a great many instances of phenomena seen in his own family and in this city and declared that Spiritualism was not a belief with him, but actual knowledge. It was his religion. He had as good a right to it as any one had to any religion. He was not ashamed of it, and he declared that Spiritualists would compare favorably with the members of any church in point of honesty, intelligence and good citizenship. The lecture occupied an hour and a half and was attentively listened to throughout.—*Topeka Journal.*

The Young Doctor's Doorstep Had No Ghosts.

A certain man, who was lately wed, dwelt in the country, far from the noise of any town. It chanced one night that his wife fell sick, and, being ignorant of the ways of women-folk, he mounted his cart-horse and galloped exceedingly fast toward the town in search of a skillful leech.

On the road he met a gaunt and withered hag, who asked him:

"Whither so fast, good man?"

"To get a leech for my wife, who is sick unto death."

"Know ye how to tell a good doctor?"

"Nay, mother; I take the first which God leadeth me to."

Whereupon the ancient dame gave him a sprig of euphrasy and said:

"Hold this to thy eyes when thou lookest at a doctor's house and thou wilt straightway see the ghosts of those who have died from his bungling. Take thou the doctor with the fewest ghosts."

Thereafter whenever that man came to a doctor's house he held the mystic herb to his eyes, and odd-zooks! a fearful sight met his clairvoyant gaze Around every doctor's door shivered a ghastly crowd of uneasy ghosts, and, what seemed strange to that man, the larger and more comfortable the house the greater was the awesome troop at the door.

Through the deserted streets he galloped from doctor's house to doctor's house, seeking in vain for one whose gates were not besieged by uneasy spirits. At length, up a quiet lane, he espied a modest house, bearing a doctor's shingle, and lo! but a solitary ghost sat upon the doorstep.

"Here, by God's grace," quoth the man, "is the doctor for me."

But little time had passed, I ween, before that stout horse was bearing the man and his physician along the road to the sick woman.

When they were well on toward the end of their journey, the doctor smiled a pleasant smile to see and said:

"I wonder right well by what good chance you called on me, for I have only been practicing medicine two days, and your good wife will be the second patient I have treated."—*Medical Visitor.*

He Knows Stansbury.

To the Editor of the Religio-Philosophical Journal.

You have struck the key-note; and when you expose such a blatant fraud as D. J. Stansbury, you have done a good work. Your reply to him in this week's JOURNAL is grand. As the old saying is, you have put it all over him. While at Onset, a year ago last summer, I met this Stansbury, and if ever there was a fraud he is one. He was at that time making what he styled "Spirit photographs," and he gulled the people terribly. Almost everybody thought they were genuine, but as soon as I saw them I knew they were not, photography being my business. I could readily see how it was done, and therefore have made it a point to expose it as far as I could without having the wherewith to demonstrate it, that is, the instrument or chemicals whereby I could show just how it was done. There was not one person I met who could say that they had received any picture through him that was anything like any friend they had lost. He went so far as to copy pictures out of magazines and reproduce them on cards by the side of his credulous subjects.

Allow me to congratulate you on your persistent effort to rid the ranks of all such miserable pretenders. Had I the power to describe, I could have given you some of my experiences at different places that would have perhaps opened the eyes of some. Oh, when will the day come that there will be nothing but honesty of purpose in every man's heart? C. E. ABBOTT.

Henry, Ills., Oct. 24.

Spirits or What? at Folly Lake.

A great sensation has been created at Folly Lake and in the regions round about by stories of mysterious manifestations which have been heard in the house of Mr. Levi Totten, a respectable resident of that place. Mr. Totten lives with his mother, a very old woman, in a house consisting of two rooms on the ground floor. On Tuesday last they were startled by loud rappings under the floor and in different parts of the house. The hatchway into the cellar was covered with loose boards and these were by some undiscoverable force thrown into the air. They were replaced but could not be kept down. Some of the neighbors were called in and the boards were nailed down, but were quickly torn up and split to pieces by the unknown force below. The strange proceedings have been witnessed by several persons, all of whom express themselves as utterly unable to solve the mystery. The locality has an uncanny history. Near this place, if not actually in the same house, there lived years ago an old man who claimed to have made some great discoveries in science. The story of a murdered peddler is also mixed up with his life's history. When the rural scientist died he left instructions that he was to be buried ten feet deep in the side of the mountain. His instructions were carried out, but his daughter on visiting the place some time after was startled by seeing her parental relative's heels coming out through the ground. The grave is quite near the house where the spirit rappings are now heard. Mr. Totten and family moved out of the house in terror but have since returned.—*Truro (N. S.) Guardian.*

A Spirit on Guard.

A singular story is related by a correspondent of the New York *World* to the effect that, years ago, the northern shore of Oneida Lake was an Indian reservation: The land north of this reservation was owned by a family named Belknap. The elder Belknap dreamed that in a grave in the Indian cemetery there was a crock containing immense treasure, and that he was to go there with pick and shovel and turn around three times to secure the crock. He was so affected by the dream that he concluded to ferret out the mystery.

He had no difficulty in finding the exact spot indicated in his dream, and promptly began his labors. He finally came in contact with some hard substance, which proved to be the crock. Overjoyed at his good fortune, he forgot the instructions of his dream to turn around three times and seize the crock, when he was stunned by a flash of lightning. He was confined to his bed several days from the shock. The crock disappeared. Ever since that time a brilliant light has appeared and reappeared at regular intervals, as if keeping guard over the spot. This year the light has been more brilliant than ever before. Although the story may be untrue, it is certain that a weird and supernatural light makes its appearance over an Indian's grave on the shore of Oneida Lake. It appears to be a ball of fire about the size of an orange, and sways in the air about twenty feet above the ground. Some people have tried to go near enough to it to discover its nature, but upon reaching a certain point it disappears.

Longfellow's Weird Story.

To Wilkie Collins, from New York, under date of Jan. 12th, 1868, Mr. Dickens writes: "Being at Boston last Sunday, I took it into my head to go over the medical school, and survey the holes and corners in which that extraordinary murder was done by Webster. There was the furnace, and all the grim spouts and sinks and chemical appliances and what not. At dinner, afterward, Longfellow told me a terrific story. He dined with Webster within a year of the murder, one of a party of ten or twelve. As they sat at their wine Webster suddenly ordered the lights turned out and a bowl of some burning material to be placed on the table, that the guests might see how ghostly it made them look. As each man stared at the rest in the weird light, all were horror-stricken to see Webster with a rope round his neck, holding it up over the bowl, with his head jerked on one side, and his tongue lolled out, representing a man being hanged."—*Boston Herald.*

Who Discovered America?

Well, if you want to know exactly, here goes; Buddhist monks from China discovered the western coast of America in the summer of 432 A. D. In 464 more Chinamen came over, and in 499 still more. The aborigines did not exclude them. In 755 monks from Ireland settled in Iceland. In 995 Bjarni from Norway sailed along Nova Scotia and Labrador, being the first European to see the shores of the continent. Leif, the Icelander, made a settlement in Rhode Island in 1000 A. D. In 1170 Madoc, Prince of Wales, made a settlement somewhere in the West, and in 1492 Columbus made the first practical, business discovery.—*Ex.*

W. L. Walker, Newark, N. J., writes: We have recently organized a society upon a rational and business basis intending to present a rational and natural Spiritual Philosophy. We have leased a convenient and commodious hall and are holding public meetings which are well attended and supported. Mrs. S. Martin, a lady of culture and development, is our president, assisted by a corps of efficient officers, including a librarian, a young English lady, whose associations with spiritual societies at her home eminently fits her for the work and duties devolving upon her. She greatly desires to establish a circulating library, or some kindred system, for the extension of spiritual literature.

E. W. Wallis of England, writes: I am glad to see that you are letting the light into the true inwardness of theosophy, and Bro. Coleman's articles constitute a most serious indictment which will take a deal of explaining, by Madame B—. Spiritualism seems too practical, too clear and simple for some folks who delight in secrets and their own mysteries. Let in the light!

C. E. Abbott writes: Please keep the JOURNAL coming every week until I cry enough. It bears first class acquaintance. The more I read it the better I like it.

Notes and Extracts on Miscellaneous Subjects.

Two gunners near Williamsport found a snow-white squirrel.

Millions of butterflies have recently swarmed the streets of Carson, Nev. They were so numerous as to frighten all the horses in town.

Five Chinese lepers, who are supposed to have brought the disease from Hawaii or China, were shipped home from San Francisco yesterday.

Save all your broken and crooked carpet tacks and keep them in a box in the kitchen for cleaning bottles. They are better than shot, for the sharp edges scrape off all the stains.

The country having the largest proportion of cultivated land is Denmark, Russia having the smallest. The United Kingdom has 29 per cent. of tilled land against 71 untilled.

Two Indian skeletons, one of them that of a child, were unearthed in a gravel pit on a farm near Columbus, Ind. The grave also contained powder horns, deer horns and the bones of animals.

A few years ago, Antelope Valley, on the Mojave desert, was considered worthless for farming. This season, however, the people have harvested 60,000 sacks of wheat and the same amount of barley.

While Mrs. Joseph Whitlock, of Pittston, was absent from her house for a few minutes, a monster rat attacked her six-months-old child, which had been left sitting on the floor, and bit the little one's hand in several places.

Members of the Iowa tribe of Indians are very well off. They have been reduced in number to 83 persons and have 200,000 acres of rich farming land, which they are to sell to the government— an average of over 2,400 acres each.

Joaquin Miller, who gave to the incipient State of Idaho its name, says that it is written and spelled improperly. The correct form is Idahoho, with the accent on the third syllable. The name means the light on the mountains.

Very few people are aware how many more people have visited the Paris exposition than were admitted to the centennial at Philadelphia in 1876. This had 9,857,625 visitors, and the Paris exposition is in a fair way to have 35,000,000.

An eastern Ohio invalid thinks he contracted rheumatism from a horse chestnut which he carried in his clothes as a preventive. He picked up the nut in the street, and now believes some one else had thrown it there after loading it with the disease.

The Indians of the Five Nations take great interest in news from the surrounding states, as well as within the borders of their own nations. Ten weekly newspapers are published within the territory and a number of daily newspapers from the states are taken by the Indians.

Symphony worship is still a live cult in Boston. At the recent sale of seats for the symphony concerts in that city a line was formed in front of the box office a hundred hours before the sale began, and seats which ought to have sold at $12.50 readily brought as much as $95.

There was an American at the congress of Spiritualists, presided over by Jules Lermina in Paris, who declared that he represented 12,000,000 Spiritualists in this country. The congress broke up without deciding anything in particular. M. Lermina said that he was not a Spiritualist, but he lent his name and presided in the interest of free thought.

Rev. Joseph Reali, a member of the Jesuit order, has just completed a monumental work, a Turkish-French dictionary, printed in Turkish and Latin characters, which has received the highest praise from orientalists. In appreciation of the author's labors, the sultan has conferred on him the insignia of a commander of the Sovereign Order of Megedie. The dictionary is described as the most complete of its kind yet published.

Accounts have been received of a so-called snow flower, said to have been discovered by Count Anthoskoff in the most northern portion of Siberia, where the ground is continually covered with frost. The wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It lives for but a single day, then resolves to its original elements. The leaves are three in number, and each about three inches in diameter. They are developed only on that side of the stem toward the north, and each seems to be covered with microscopic crystals of snow.

According to a paper read before the recent meeting of the Library Association, shorthand has flourished more or less for 2,000 years. Cicero's famous writer, Tiro, is known to have had rivals in his own time, and Cæsar's feats in dictating several letters simultaneously while traveling still remain unequaled. But shorthand, as now understood, is the product of the present century. It is computed that the literature relating to the subject would fill no fewer than 13,000 volumes, and England alone has given birth to 307 different systems.

The *Hebrew Journal* comments on the growing importance of Christmas as a holiday in Jewish households, and says no Hebrew holiday is so much talked about. Christmas presents are made and Santa Claus is the idol of the children. The *Jewish Standard* praises commemoration by the civilized world of "the natal day of One who walked the earth as a Jew," and expresses the hope that with certain reformations in Christianity the teachings of Christ will crystalize into a religion of humanity.

The tyranny of the dress coat seems to have relaxed in New York to a marked extent. Even at the opera, the really fashionable men of Gotham wear the unconventional attire of the street, and look down with a sneer at the dudes who are posing on the front seats in full evening dress. It is no uncommon thing, says a New York paper, to see thirty or forty society and club men of unquestionable social position dressed in ordinary street clothes at evening entertainments of a fashionable character. It is pleasing to see that the arrogant sway of the dress coat has met with a manly resistance. It has enjoyed a prestige in the fashionable world that is altogether beyond its merits, and it is high time to give the deserving frock coat a chance.

A rustic bridge, just completed at Beech Haven Ga., contains fifty-seven kinds of wood and vines, grown on the fifty acres of Beech Haven park. Following is a list of the woods and vines: Short-leaf pine, long-leaf pine, post oak, white oak, Spanish oak, water oak, red oak, poplar, sweet gum, black gum, red haw, black haw, red bud, prickly ash, chinquapin, wild plum, persimmon, cedar, wild sloe, wahoo, sumac, red elm, pig hickory, scalybark hickory, hock or sugar berry, willow, china, black alder, crab apple, wild mulberry, wild cherry, dog wood, sour wood, winter whortleberry, black locust, sassafras, cottonwood, buckeye, cypress, laurel, beech, holly, ash, ironwood, birch, magnolia, sycamore, walnut, sweet bay, evergreen, spruce. Vines: Grape, muscadine, bell-flower, rattan, bamboo.

The oldest bank notes are the "flying money," or the "convenient money," first issued in China 2697 B. C. Originally these notes were issued by the treasury, but experience dictated a change to the banks under government inspection and control. The early Chinese "greenbacks" were in all essentials similar to the modern bank note, bearing the name of the bank, date of issue, the number of the note, the signature of the official issuing it, indications of its value in figures, in words, and in the pictorial representations in coins or heaps of coins equal in amount to its face value, and a notice of the pains and penalties following counterfeiting. Over and above all was a laconic exhortation to industry and thrift: "Produce all you can; spend with economy." The notes were printed in blue ink, on paper made from the fiber of the mulberry tree. One issue, in 1396 B. C., is all carefully preserved in the Asiatic museum at St. Petersburg.

A singular will case was decided a few days ago by the supreme court of California. The will of Mrs. Margaretha Paulhaber, who died recently, gave to her four daughters the income of one-fourth of her estate while they lived with their husbands, but provided that if divorced, each should receive one-fifth of the estate. Soon after the death of the mother one of the daughters obtained a divorce and then began proceedings for one-fifth of the estate. The other three sisters successfully defended the action in the superior court, which held in effect that the mother had made a will to induce her daughters to separate from their husbands, which was against good morals and the policy of the law. An appeal was taken to the supreme court, which tribunal has reversed the decision of the court below, holding that the mother had a right to consider that a legal separation could not be had without reason, which was neither contrary to good morals nor to the policy of the law.

Witches in Michigan.

For real, old-fashioned, Dutch superstition of a hundred years ago, one has only to go to the little village of Graafschap, in Allegan county, Mich., which is entirely inhabited by Dutch people. While known as industrious, honest, quiet and religious, the silliest superstition of ancient times troubles them much at present, and the whole neighborhood is in a state of excitement. Lately, several cases of severe and stubborn sickness have been attributed to some unknown witch, and for that reason pillows and feather beds were opened and carefully examined. The bunches which are formed inside in course of time are called crowns, wreaths, chickens, or any imaginable thing. A case a few days ago, of the above description, happened, and the neighbors were called in, and sure enough the "feather devils," as they are called, were discovered. A hot fire was made, and the crowns, etc., put in the fire, but would not burn; even the feathers would not be scorched; but while wondering and talking about it they had suddenly disappeared. In some cases live chickens have been put in kettles and slowly boiled to death in order to counteract or dispel the evil one. One day a farmer's wife was unable to churn butter. She tried time and again, but in vain. The churn or milk was bewitched. The husband coming in, made the poker red hot and stuck it in the churn, when butter came immediately. Afterwards it was reported that a near neighbor had been mysteriously burned. The many stories afloat in that little village, among old and young, are so strange and weird as to keep all in a state of excitement. On Sunday, Sept. 20, the village minister preached a rebuking sermon on the subject.

Mummies from a Battlefield.

Captain Thompson, of the schooner Challenger, has just returned from a long cruise in the South Sea and along the South American coast. He had in his possession a little black earthenware jar which was taken, with valuable jewelry, from the tomb of one of the Peruvian Incas, near Pisagua. No tinted pottery is made by modern Peruvians, and it is estimated that this jar was made in the time of Cortez. The Captain also secured one of the Inca's teeth. He visited the battlefield of Taranaca, where the Chilians and Peruvians met November 17, 1879, and the Peruvians, after losing 4,000 men, were forced to retreat, leaving their dead unburied.

"In any other country," said the captain, "these unburied corpses would have been reduced in a few weeks to skeletons by wild animals or the elements, but for over 100 miles on either side of the battleground there is not a spear of grass. There are, consequently, no wild animals, and the bodies remained undisturbed by them. The soil, too, is strongly impregnated with nitrate of soda, and this, in connection with the hot, dry atmosphere, has converted men and horses into perfect mummies. Seen in the bright moonlight night, as I first saw it, the battle appears as if fought but a day or two ago, the colors of the uniforms being still bright and the steel of their weapons untarnished. Inspection by daylight, and a curious phenomenon is observed. The hair of the bodies of the men has grown since death to a length of from two to four feet, and the tails of the cavalry horses are now so long that, if alive, they would trail far behind on the ground."

The druggists say Salvation Oil has no faults. It always relieves pain instantly.

"It is alleged by some one, that Dr. Mary Walker prescribes Dr. Bull's Cough Syrup."

Beecham's Pills cure sick-headache.

CATARRH.

Catarrhal Deafness--Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.—*Scientific American.*

Sufferers from Catarrhal troubles should carefully read the above.

Catarrh.

A new home treatment whichpermanently cures the worst case in from one to three applications. tend for particulars to A. H. Dixon & Son, Toronto, Canada.

Look Here, Friend, Are You Sick?

Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Floraplexion*, which is a sure cure. Send to-day.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

"Mrs. Winslow' Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon assed with standard works and should be in t... rary of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, $2.00, and well worth the money.

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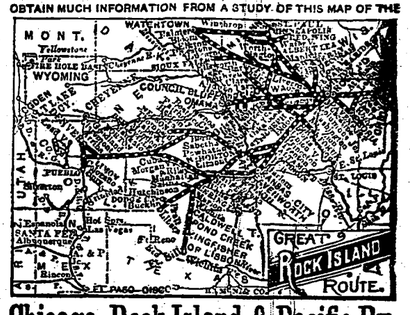


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For the Religio-Philosophical Journal.

What is Mesmerism?

A. J. LANGWORTHY.

Mesmerism and hypnotism are just as far apart as the two poles. Mesmerism takes its name from Anton Mesmer, a German, who performed wonderful cures in Germany and France in the last century. About the year 1776 he was in the zenith of his fame in the Paris hospitals, when the French government offered him a large sum for his secret of healing, but on "taking an account of stock" he could find nothing to sell, and declined the offer because he could transfer nothing in return for their gold. He performed his cures by the laying on of hands, a power that could not be purchased without its possessor. The French savants, now in session at Paris, call this power hypnotism, and the French have adhered to that name since the days of Mesmer, believing it a physical demonstration. Hypnotism is a Greek word signifying sleep, and with our American medical schools, hypnotic, means any medicine that will produce natural slumbers, and it needs no argument to prove, that natural sleep is necessary to recuperate the faculties—the natural body. Let us remark, right here, that in our opinion the French scientists in session at Paris, will not arrive at any satisfactory conclusion in their attempt to solve the question of hypnotism, and make it the godfather of the grand work that has been done through magnetism. Starting on false premises, in the question they submitted to the public, they seem to me to be incoherent and unnatural. No more now. Mesmerism although a misnomer, has about the same connection to the higher grades of magnetism that a Digger Indian has to the great spirit. But let us return to our subject.

WHAT IS MESMERISM?

A mesmeric subject is practically dead, except to the will of the operator. It may be cut and carved without any conscious feeling. Could this be done to a hypnotic? I guess not; nor can a person be awakened from a mesmeric sleep through any amount of shaking and rough usage except through the will of the mesmerizer. Hence there can be no analogy between the two conditions. Besides, the magnetized body, although quiescent except on call of the operator, is never more alive than when called upon to do, and will attempt impossibilities when asked, such as lifting a hot stove a ton in weight, and do foolish and funny things that would be beneath an attempt in the normal condition. Mr. Charles Poyan, a French gentleman, was about the first, we think, to introduce mesmerism into this country. The Americans were not slow to see its good points and Dr. Collyer, Dr. Quinby and others were soon in the lecture field, introducing its claims to patronage mainly through clairvoyance. I think in 1838 or 1839, I have no data at hand to give the exact time, a lecturer on mesmerism came to the city where I was engaged in business in New York, and advertised that he would mesmerize a lady with him, who, blindfolded and with her back to the audience, would describe anything held up by any one present concealed in the hand. He also advertised for sale a pamphlet, instructing how to cure disease by mesmerism, and among others named bronchitis, which my bookkeeper had, his throat being swollen to the point of his chin. Seeing this notice he was anxious that I should go with him to see the performance, which I did. I will call him K. in the narrative, for short, as I will have to deal with his initial many times. I had provided myself with some old coin I had, before going, in order to test the lady's knowledge, and sat about forty feet from the stage when I had an opportunity to do so. Holding a coin in the flat of my hand I said, "What do I hold?" She said, "an old Spanish dollar." "What is its date?" said I. "It has no date," she replied, and after describing facial peculiarities on two others and all correctly—the date having been worn off completely on the first, I then held up a little instrument asking what it was, when hesitating a moment or two she said, "I can't get the name of it but it opens and shuts and is made to measure something." It was a little pair of calipers for measuring wire and small iron. I was puzzled and amazed over my experience. K. bought a book and we went home, but talked the matter over in an effort to account for the result for more than two hours before we were content to go to bed, and were satisfied that there was some necromancy beyond our power to unravel in the matter.

SUCCESS AS A MESMERIZER.

The next morning K. had hurried through his work, and about eleven o'clock said to me, "I wish you would try to mesmerize me." I replied, a little astonished at his request, "I am no juggler." In about half an hour he again said, "I believe you can magnetize me as easily as he did that lady." "Sit down here," I said, willing to have a little amusement. "What shall I do?" He replied, "Make the passes just as he did from my head to my feet." I did so for a few minutes and he gradually leaned his head against the partition, when I quit, believing that it was a ruse on his part to deceive me. I turned to the desk, wrote two letters, when the 12 M. bell rang and I said, "Come K., let us go to dinner." He did not stir and I went out of doors on the platform believing that he would follow. He did not, however, and after a minute or two I went to my home, and finding two gentlemen there I soon forgot all about K. After dinner an interesting conversation kept me for some time when my wife said, "Where is K?" I immediately went to the office, only about a block distant, and found K. just as I had left him. I was a good deal astonished and could not account for the situation, but shook him with all my strength, over and over again, without producing any effect. I was alarmed; did not know what to do next, when it occurred to me to look over the pamphlet K. bought, which I had not done, and see if I could not find a remedy. After a good deal of examination I found a passage which read, "To take a person out of the mesmeric condition, make the passes upward." I was not slow in taking the advice, and after making about as many upward passes as I had made downward, I had the satisfaction to see him open his eyes. He seemed quite stupid for a minute or two, when he got up and walked across the office two or three times, then said, "Was your father at dinner?" I said, "Yes." "Was Dr. McCraken there?" Said I, "Yes." "Did you have such and such things for dinner?" said he (naming what was on the table). "Yes," said I, "but who told you?" "Oh! I was there," said he. I was a little provoked, and said, "That will do, if you want your dinner, go for it." He went but came back very much delighted. "See here," said he, "all the swelling is gone from my neck. I had no trouble in swallowing my food."

A CURE EFFECTED.

Surely something had cured him and I was astonished and perplexed. One thing we were unanimous in; we agreed to try the matter over again at 7 P. M., and see what there was in it. He said, "I heard every word you said to me while in that condition, this morning, but I had no power to move a muscle. I was perfectly rigid. When you mesmerize me this evening, take the rigidity out of my jaws by making a few counter passes; then I can talk." We were both anxious that the time should come for further experiments. It came at last, and in a satisfactory manner. I mesmerized him, got him in good talking trim, blindfolded him and went to work. I altered my watch an hundred times or more at that sitting, and he would tell me exactly where the hands stood. I thought that perhaps my knowledge of where the hands pointed might have some influence on the mind of K. Then I put the key on the stem and turned it, without looking at the watch until after he had answered my question, and still found him invariably correct. In giving these answers he would generally conclude with this information — the true time is so and so. "How do you get the true time?" said I. "I see a large clock on the horizon which has the true time," said he. I pricked him several times with a pin, but he invariably said he was unconscious of any pain. I then ran a needle under a finger nail the whole length of the nail nearly, with like result. Some time afterward, when I allowed other persons to test his unconsciousness with a needle, he would complain of a soreness after his release from mesmeric power, but never did when I used the needle. At this sitting I asked him if he could read, and he said yes. Lying on my desk was a new publication I had bought the afternoon previous, the wrapper still upon it. I took off the wrapper, opened the book and handed it to him. "Put it on top of my head, opened," said he. I did so and he commenced to read, much to my astonishment. I asked him, when he arrived at the bottom of the page, to stop and let me examine it. This he did and I found it, word for word, like the text. I could at that time read a page once and repeat it, so that I knew he did not miss a line or a word. This experiment I repeated many times during the evening, and many others which it would be monotonous to recount. I must not omit to mention the experiments in clairvoyance which were performed without a name, as the results accomplished had at that time no christening in the English dictionaries, and clairvoyance was admitted, in Webster, as explanatory of the work of mesmerism. As a novice, I asked K. if he could go to England and see what Queen Victoria was doing, and also other crowned heads in Europe, which he readily did, though I had no means of confirming his report, but when I asked him to go to my father's farm, three miles from the city, he reported that a party was playing whist, giving their names and the state of the games, which was corroborated the next day by one of the participants as being correct in all particulars. The one giving the information, with a friend, went to my father's house on business, which accomplished, they were induced to take a hand at whist, so that the game was brought about without any previous preparation or arrangement. K. and I sat every evening for three weeks before we said a word on the subject to any other person, and he was as much interested as myself, because he remembered every word said or thing done, and yet the sensory nerves would not communicate pain from the prick of pin or needle. I may say the whole revelation was a great mystery to me. Could I then have seen life as a simple journey, designed by the great Author of our being to collect items by the wayside to present to Death as a token of good will, who is accredited to relieve us from many of our burdens, I should then have been happy. But just at that time I was handicapped by the crushing weight of materialism. Even the days were made half desolate by the somber vision of the beyond. As I looked over the parapet, which bounded life, into the blackness of death, I shuddered at the thought. It was not fear, but regret that all the brilliant anticipations which eager life knows so well how to plan should end in the slough of annihilation. I thank the Great Spirit that mesmerism crossed my path and was the beginning of a series of lessons that brushed away the cobwebs of error, and with kindly hand lifted up my weakened prejudices, giving me a glorious glimpse of the "bright sunset." But I am wandering from my subject.

After we had been sitting about two weeks, one evening I asked K. to go down to the farm and see what the folks were doing. He did so and immediately said, "Your mother is very ill, you had better go down." This was between 8 and 9 P. M. "Why," said I, "my mother left my house about 5 P. M. in her usual health." "I can't help it," he said in seeming distress, "there are two doctors there now." That was enough. All he had said to me heretofore of the doings at the farm were true to the letter. I ordered my team in haste and drove quickly down. My mother had been suddenly taken ill with bilious colic and truly the two doctors were there. The family doctor had been summoned, but not being at home, another had been called. She had a close call from the other shore, but it was finally decided that her earth work was not finished, and I went home happy in the morning. When we had practiced about three weeks, we invited about thirty of our friends to witness our experiments.

THEY ALL CAME

and more too, for the objects of the gathering had not been kept as closely as K. and I had done, hence we had to provide seats for about fifty, which was satisfactorily done. I stated, in a few remarks, the program of the evening, asked the audience to appoint a secretary, which was done, when we were ready to open the performance. "Now," said I, "send one of your number to the post office to get my mail, and then have him go around the city in as eccentric a manner as possible, and we will have the mesmerized man follow him, all of which the secretary shall record. There were no mediums in those days. I had practiced so much with K. that one wave of my hand would put him in the desired condition. I did this and said, "K. is now in a state of insensibility to all here, except myself, who will control him. Any of you are at liberty to examine him, and one of your number may prick him with pin and needle, noting the result. The tests were satisfactory and pronounced "wonderful." I said to K., "Let me know when Mack arrives at the post office." "He is just opening the box," said he. "See what he gets," said I, when he immediately replied "Seven letters and three papers." "Can you give the date, location from whence sent and the signature of each letter?" I asked. "Yes," he replied, and the secretary recorded his statement, also the date and title of the papers. "Now" said I. "follow Mack and give his movements." This he did for an hour, when he said, "He has now returned as far toward the office as his boarding house," which was about two blocks distant. After a few minutes I said, "Where is Mack now?" "Why," said he, "don't you see him standing by the window," pointing to one on his right hand about two feet away. This created a hearty laugh, in which I did not join. In a short time after Mack came in. I asked him to give the mail to the secretary, who opened and compared it with his record, finding that both the letters and papers exactly agreed with his tally. Then Mack gave a description of his travels, which also agreed with the record, and it was as eccentric as a fertile imagination could suggest. "To wind up my travels," said Mack, "I took with me two of the dining room girls and came to the office, but they declined to enter, so I went to that window, (pointing to the one K. had indicated) and tried to look under the curtain, but could see nothing." It was now my turn to laugh, but if we could have seen through the side of the house as readily as did K. it would have been no laughing matter.

I think I have said quite enough for one occasion. I have said nothing but can be substantiated fully by eye witnesses of the events narrated, and I think I need not go outside of Chicago to find them. These matters occurring when my memory was in its best condition, they are as vivid to me now as they were when witnessed. Indeed they are the foundation stone of—I will not say faith or belief— but of a knowledge that has filled my later life with peace and joy, a better elixir of life than Brown Sequard's. I will close by saying that since clairvoyants came in fashion I have seen and consulted many, but have never found one that was so universally correct as K. He did not make a mistake of any kind to the best of my recollection, while others that I have consulted mix truth and error together in their revelations, not designedly however, but through fault in their conditions, which doubtless, with experience, will be remedied.

Milwaukee, Wis.

The Age of Aluminium.

The London *Spectator*, commenting on the experiments of American chemists to produce cheap aluminium, prophesies that in the event of success it is to become the universal metal. The changes to be wrought by its introduction are thus foreshadowed: "Aluminium is very malleable and very ductile, and can be wrought into wire as fine as a spider's web, or be beaten out into sheets as thin as gold-leaf. It has also great rigidity and tenacity, and, if properly prepared, is as hard as iron. Exposed to dry or to moist air it is alike unalterable, and is as little liable to become oxidized or tarnished as the purest gold. Neither hot nor cold water, nor sulphuretted hydrogen—the gas which so quickly blackens silver not in constant use—has the slightest effect on aluminium. Most remarkable of all, in spite of its hardness, stiffness, and tenacity, it is lighter than glass, and only a quarter as heavy as silver. Bearing in mind these qualities, and imagining aluminium to be used where iron is now employed, it is obvious that many of the great problems of mechanics, when applied to industry, would be solved. Take the case of speed in ocean navigation. At present, one of the great difficulties is the weight of the vessels. It is practically impossible to get engine-power sufficient to obtain more than twenty miles an hour. Suppose, however, the weight of the material out of which ships are constructed reduced by one half, and their sides coated with a highly-polished, non-corrosive substance. Under such circumstances, there can be little doubt that the advantage in favor of land transport, as regards speed, would be done away with, and we should think nothing of vessels crossing the Atlantic in seventy two hours. A swift passenger-ship, built of material offering as little resistance to the waves as glass, and lighter and more bouyant, might easily accomplish fifty miles an hour. Then, too, ships drawing only the same amount of water as at present might accommodate a great deal more cargo, while large and commodious vessels would require far less depth of water to float them than at present. In inland navigation this would be of the utmost importance. It is calculated that a ship which if entirely constructed of iron would draw twenty-six feet of water would, when made of aluminium, not draw more than four or five. Practically, then, the light metal would treble or quadruple the number of miles of navigable river in the world. Where now it is only possible to float a barge, a moderate sized steamer would be able to ply with ease. The railways would gain no less than the ships. The engines, tenders, and the wheels and the fittings of the carriages make up a dead-weight for every train which it is exceedingly costly to transport, and which, of course, brings no profit. If half, or more, of this useless burden could be saved, and goods and passengers substituted for it, the companies would gain enormously. Again, great speed could be far more cheaply and easily obtained than at present. In the same way aluminium applied to the construction of bicycles and tricycles, would largely increase their utility. Made of metal incapable of rusting, and half as light again, even the present high rate of speed could be increased. If we consider any other of the uses of iron, we shall see how in each case aluminium would do the work better than its rival. Take an iron bridge. To begin with, the labor of fixing the girders would be immensely decreased, for the same amount of energy now employed to lift and place one portion of the frame would then do the work necessary for three or four. Nor would the advantages of the light metal be at end when the bridge was built. An iron structure has to be coated with paint every few years to preserve it from rust. An aluminium one would require no such laborious and expensive attention.

"The metal of the future would be as useful in the arts as in commerce. For medals and token-coins the advantages it can claim are obvious, while for the manufacture of the thousand articles of luxury now made of iron, brass, and silver, it would be of special service. An iron dome or tower, since it must be covered with dull sticky paint, is necessarily ugly. Imagine, however, a cupola like that of St. Paul's, of polished silver-blue metal, reflecting the rays of the sun, and even in the dingiest weather gleaming brightly through the fogs and mists! A dome overlaid with gold leaf would, of course, be still more striking, but next to that in point of beauty would be one covered with thin plates of aluminium. Again, there could be no more perfect metal in which to cast statues and all sorts of ornamental work, such as railings and balustrades. Bronze, as the present public monuments of London bear witness clearly enough, either succumbs to the atmosphere, or else has to be coated with a thick sticky lacquer, which obliterates the outline and spoils the sculptor's work. A medium not liable to rust, capable of a high polish and easily worked, would, however, suit the sculptor's art to perfection; and under such conditions the effigies of our illustrious dead might be made to brighten, instead of rendering hideous, our squares and public gardens."

Swing on the Unity of Faith.

(Continued from First Page.)

word in its wanderings through the two Testaments and through the lives of all the early and later saints, it will be found to imply an equal quantity of belief and attachment. From the Daniel and Isaiah wh believed in the supreme God, to the men and women of the New Testament, the believers all stand in not only the light of belief but in the noonday of a sacred friendship. It was because of the affection and worship contained in the word, Christ was called "the author and finisher of faith." He did not bring faith into the world, for Abraham lived in it two thousand years before; but Christ illustrated it in such a marvelous manner in His words, works, character, dying, and hopes that He became the "author" and "completion" of the virtue. It had been a twilight before Christ, it became a noonday splendor after Him.

It can not be said that it is faith in the Trinity that saves the soul, for Christ himself came standing upon that same great doctrine upon which He beseeches us all to stand. He asks humanity to stand upon a world that was under His own diviner feet.

IT IS HELD

by some of the older and liberal theologians that faith in Christ possesses a commercial value and will buy a salvation; but if this were true what must be said of that faith upon which the Son of Man himself stood? Did he know of some trust in the Father to which all humanity must be forever a stranger? Ah, no! In the realm of the Creator the virtues and mental attributes are one and the same at all times and places. The charity of a man is that of an angel; the righteousness of earth is a faint picture of the righteousness of heaven. The faith which the Christian may possess is that which the Master had when he lived and died for mankind. "What he touched, he ornamented." His life made the moral law greater than poetry; his life made kindness more beautiful than a despotic throne; thus he unveiled Faith and made her stand forth the friend, the philosophy, the peace, the hope of a life-time.

Not all the members of the human family can reach this combined belief and sentiment. A few minds are by nature unfitted for resting in a moral reasoning, and for drawing happiness out of a worship; but these make up a small number when counted along with those who have never thought of of anything or of any place not comprehended in the passing month or year.

THE STUDY OF GOD

is too great for them. Often the welfare of city, of home, of native land, are themes most unwelcome because of their greatness: much more then far beyond their tastes is any thought of Him who stands back of the universe; and equally unthought of is that grave into which the race is passing one by one. An English statesman alluded recently to the fact that many men neglected making a will and neglected the wise distribution of their estates because they had not that courage and seriousness that can think of earth as a scene soon to pass away. Faith in God, thus suffers not so much from atheists and infidels as from that vast army of the careless who cannot look upward long enough to see and love a God, and cannot look forward far enough to see the mysterious sunset of each human life.

In a planet in which all the forms of greatness are trampled under foot by many millions, it may well be expected that God and faith in God will often be included in the general ruin. As learning, culture, wisdom, wit, and delicate taste are not for those who run wildly and thoughtlessly through their years, so religion in its broadest, deepest sense is not for them. The words, "They that seek me early shall find me," have never been withdrawn. No new law has come in their stead. All blessings come to the mind in its awakening and not to its sleep.

WHEN EXISTENCE

was long ago given to man, and he became a detached soul, ordained to pass through the awful phenomena of death, faith was no doubt to have been his inseparable companion. He was to draw near to death, but he was also to see God in that death. He was to go away from earth, but he was not to go alone. He was to be led by his Creator, and the path was all to run through the gates and empire of a supreme wisdom and love. Faith was to have been a partner of death, with her words supplementing death's silence; but these wedded hands have been sundered, and death holds a sadder sway in the heart.

To mark the power and blessedness of faith in God, it is necessary to detach the words from many a false or unworthy association. The doctrine must be taken away from many a catechism and from many an organized power of church and state, for the precious gems of earth are never set in wood or iron or lead, but in polished gold. Nothing but gold is worthy to hold them upon the hand, the bosom, the forehead; so, when man would study this saving faith, he must look at it as associated with the spiritual beauty of the great past—brightest in the midst of the glittering tears of the Marys, gleaming in the heroism of the martyrs, or set in the still purer gold of the great Son of Man.

TO STUDY THIS DOCTRINE

and emotion, go not to the definitions of the church alone, for it at best holds only the flowers that are dried and pressed: but from those hints pass outward and mark the faith Godward bursting out in poetry, or in the eloquence of Paul, or in the heroism of many centuries. Mark it as an impulse; a philosophy; an inspiration; a divine music, and, last of all, as a beautiful banner planted upon the tomb of man.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ADDRESS OF HON. SIDNEY DEAN.

Before the Spiritual Alliance of Providence, Rhode Island,

AT BLACKSTONE HALL, SUNDAY MORNING, OCT. 6, '89

The philosophy of Spiritualism, like its fact, is born of phenomena. What do we mean by phenomena? That fact disclosed to our consciousness through the five senses, or either of them, of which we have no law; that which is abnormal, mysterious; that which flashes out on the horizon of our lives like an erratic comet, new, strange, phenomenal. But is Spiritualism proper, anything new in this respect? No. Every student in history understands that all the religions of the world, the great religions of the ages, have been born of phenomena; that in the past of the human race, there has been no single case of a concreted religion, a religion of the masses, that has not of itself been founded upon phenomena; something which could not be understood, but which of itself was relegated to the supernal, the great, mystic realm of the spirit; and so down the ages from the commencement of history to this hour, everything, the law of which has not been within the purview of our minds to be understood and explained has been dubbed with the name of phenomena. And all the religions of the race have had these remarkable features. The Christian religion was born of phenomena, is accepted as phenomenal. There is no law known to human mind by which there could be developed and brought to this earth, a human body and a human soul, except by that great law understood by us all, the generation of the species. All the so-called miracles attendant upon this man of Nazareth, are termed phenomena—because the law of their action was not understood.

So it was with Judaism, so it is with Brahmanism, so it is with every religion in the world. But note another fact, please. There has been a steady advance in the intellect of the world, a constant evolution of thought and the power which creates thought; a constant addition to the forces of man by which he probe into, and discovers law, primal laws, laws interwoven into the forever, sleeping for a hundred centuries without being disclosed, laws which in this age are clearly understood, and applied to natures' forces, like electricity, steam, magnetism—all phenomenal to our fathers, to us, natural. And I say now of Spiritualism, as of all other religions which have preceded it, that it is phenomenal, because the law has not yet crystallized itself so as to be understood. There are mysteries connected with spirit force. We understand better the material, we understand so little of the spiritual force, as a manifestation, and because we understand so little we say it is phenomenal. Our children's children will understand the law.

And what is law? An orderly process, an orderly procedure, invariable in its character. That is what we mean by law. The fact itself, preceded the law or science of the fact, as conscious life preceded an examination of its attributes, processes and disclosures. Faith can never philosophically precede some knowledge of the being, or thing, or existence, which the faith embraces. We may presume, we may imagine, we may revel in the dreams and visions of the imagination; but we cannot possess faith in that of which we know nothing. There must have been somewhere in our lives, or in the past of our lives, some fact, some phenomena, upon which the mind seizes, and upon which the intellect can weave its logical processes, so as to reach a conclusion. The conclusion reached by the intellect, the fact logically established, then faith, or credence, or belief, takes possession of the soul nature, and it cannot take possession until then.

It may, for instance, be an historical faith; that is, traditional or written history may have brought forward out of the dead ages—an asserted fact and upon that fact a philosophy; and it comes down to us freighted with the faiths of a thousand centuries of people. But we must examine the fact, or the evidences which establish the fact for ourselves. The character of the evidence, and the relationship of the alleged fact to all other facts and laws known to us and clear to this age, will be examined and compared by us before the intellect surrenders to the claim, and the heart accepts by its faith.

At no time thus far in the history and development of the race, have all the facts of the universe of matter and mind, all psychic and material laws been disclosed. The domain of the unknown and the undiscovered, is presumably larger than the domain of the discovered and known. We trace laws backward into mystery; we find new disclosures of forces which impinge upon the unknown and need a fresh revelation for their reasonable and consistent solution, one that will be satisfactory to ourselves. But we are far in advance in this respect of our predecessors in history. We know what they knew, what they taught, and what they believed, but they had not progressed to our knowledge, or culture of the intellectual or psychic powers. If their faith was based upon their knowledge of the material and spiritual forces and laws disclosed to them, can we, under modern disclosures or revelations of the laws and forces of matter and spirit, force ourselves into their positions, and must we necessarily be forced to accept what they, from their standpoint of knowledge honestly believed, or must we, in differing from their conclusions, be condemned for the action of our intellect and heart? It is a nice question for you to decide for yourselves, I can decide it for myself.

But even the most intelligent and careful among us in this modern age, find laws and forces which must have been existent during all the life of the race. Must have been for they are not new. As, for instance, the law of gravitation in nature must have existed coeval with nature, though the law and force of its universal action was not discovered or known until the brain of Newton brought it forth. What the mind of the world accepted previous to Newton's discovery, and the heart of the world of man believed up to the limit of its knowledge, you will find in studying the pages of history. To ask us, however, to formulate a creed, or a faith, with the law of gravitation left out, would be to bid us lay aside our reason, and to discard the successive revelations of facts and laws in all the past which has preceded us. We cannot do it and be honest. You can be an ignoramus and believe it, but cannot be an intelligent, broad, cultured man and thus act.

But if we are called upon to define the nature of gravitation, what the subtile force is, and how it is generated, we fail. We can define its law of action, can comprehend in part its universality, can reasonably suppose that it is an attribute or force applicable to spirit as well as matter, but if we should formulate a mental theory concerning it and the heart should make that theory a faith, those who come after us a thousand years hence, with a greater knowledge through the orderly processes of evolution, would doubtless reject it. They certainly would have the right to do so, without being subjected to a credal anathema and an eternal damnation for their want of faith in what we of this age might know and believe.

It is impossible for us to predict the future of the human race on earth, because we cannot even conjecture what disclosures or revelations will be made to the mind of man. We can reason from the historic past to the present, and from the present, by analogy, down the ages of the future, and that is all we can do. All knowledge, all science, all psychic forces and laws, seem, to the student and thinker of to-day, to be in their infancy of development. Say rather, that the infancy of the race passed, and its young manhood was evoked at the discarding of the copyist with his rude stylus and prepared lambskin, and the discovery of the art of printing; that we are now in the young manhood of the race, stretching up to the meridian of knowledge and the unfoldment of mental and psychic power; that the latent brain-forces have just been awakened by the call of the slumbering genius of necessity to the work of invention, to the calling forth of the hidden forces of nature and to the harmonizing of all these forces that they may become the useful servant of man and of society, and thus from our present we may approximate a judgment of what lies within the orbit of the lives of our successors. And this is the only way that we can form a judgment. I don't know but there are in this audience some of these old woshipers of the past. If so they are fossils of the first water. They are drones who live in the lives of their fathers; who sleep in the security of their fathers; who if they had their own way, would cast aside every text book in the schools and go back to Murray's grammar.

These are the men who wrap themselves in the mantle of a dead age. I don't know but you have some of them here, but they are out of place in this age, and out of place in the broadening sunlight of modern disclosures. They should be asleep in the crypts of Egypt by the side of the sleepy Nile whose murmuring waters would keep them in an eternal somnolence. Providence cannot afford to retain many of that class.

If, accepting the myth of Eden, Cain builded an altar garlanded with flowers and fruits born of the womb of nature, and offered these as his heart offering to Deity,—a natural religionist; and if Abel took the life of an innocent and young beast and sprinkled his altar with its blood, disclosing a religion of substitution and sacrifice of life; if the altar of the Jew, reeking with blood and the smell of roasting flesh, was supplanted by the Nazarene with a human life builded in purity and unselfishness and crowned with immortal love; and if we, following the later and more refined and refining teachings of the Nazarene, make of our lives the altar, and our harmonized and attuned souls, the offering; and if we welcome and receive celestial visitors as participants in our higher religious rites, what shall be the character of that universal altar of psychic power and worship which shall stand amid our successors, the acknowledgment of the Fatherhood of the Deity whom all the race have acknowledged, though blindly, and the brotherhood of man like a central arch spanning the eternities? These two, God's Fatherhood, and man's Brotherhood, shall cover a universal altar, before which our successors shall bow.

As the intellect has expanded by its comprehension of new laws, forces and discoveries, so has the soul with its faith and creeds, grown out of the narrow, into the broader and more comprehensive. It could not do otherwise and be reasonable and consistent in its faiths. Is it not the law? And though you may shut your eyes, yet the fact stands if you will only look at it, that the narrow bands which bound even our fathers of old, have been severed as by the hand of a giant. Society has acknowledged the law, the law of development, the broadening law which God has woven into the nature and the intellect as well as into the hearts of men, and good old John Calvin, (as honest a man as ever walked) if he should get up out of his grave, he would become insane and would be shut up in a lunatic asylum. The truth is, we have advanced, and even the churches do not realize it. They are not awakening to the fact.

Judaism, for instance, was narrow, bigoted, self-conceited, exclusive (I am speaking of the old Judaism of history): its symbols were a temple, an altar, a disfigurement of the body, the assumption of all rights by the male, the subjugation and slavery of the female. These were the chief features of old Judaism.

Christianity born out of, and carrying with it, in outward form, much of the semblance of Judaism, evolved the spiritual from the material, disclosed the spiritual, elevated principle above form, and brought to the front psychic forces, then as now by the churches deemed to be of a miraculous nature and character. There is not a minister in the pulpits of Providence, but will talk of miracles. Bless his good heart, his honest heart, he never undertook, in earnest, the study of the law of psychics.

It would have been well for the church and the race had the phenomena been retained and continuously acknowledged, and the laws of their appearance settled. By profession, however, the altar of worship in the Christian church, has been the living, conscious heart of man, and in this respect it is better than any other religious form upon this earth.

Consciously or unconsciously the virus of Judaism has affected the march of Christianity, and not for good. Its churches and teachers early discarded those psychic forces and manifestations whose laws they could not understand, and, step by step, to this day, the churches of Christianity have steadily exchanged, or supplanted the spiritual, by the formal, the material, the creedal, and the philosophical from the material standpoint. They cannot be said to be the lineal successors of that primitive Christianity founded by the Nazarene and exemplified by his disciples and apostles in their spiritual gifts and teachings.

Look at my head! I am seventy years old. More than fifty years ago I was a church creedist, and a follower of the Nazarene. More than forty years ago I was in its ministry with the Methodists, when that denomination was simply a home of brothers and sisters, and they spoke of it as a family speaks of its members. Then the ladies dressed simply, with little regard to fashion, and the gentlemen dressed the same, simply, plainly. There were no dudes in the churches at that time for even the name was unknown. They lived in the spirit. Their "love feasts" were simply spiritual séances, which they called "the presence of the spirit of the Lord." They would rise, their eyes would shine, they would shed tears, they would exhort, they would roll out their experiences, and occasionally one would fall, and they would lay the person away saying, "they have lost their strength." They were in a trance, and under my feeble ministry, I have seen them fall like dead men. It was the harmonic circle, it was the great psychic influence. That power seems to have gone from the church. Let one lose strength in one of our Methodist churches at this time and see what would happen. There would be excitement. The old "amen corners" have gone out too. I do not speak of the Methodist churches exclusively, it is so in all the churches. We have a sort of commercial religion, and we do the thing society-wise. Our pews and our churches, our marble pulpits and tall spires, are put up upon the commercial line. I do not care for that; but this I do care for, that commerce should set the standard of character. I do not believe in that, but commerce has so permeated the churches of the Nazarene to-day that it sets the standard of character. Wall Street New York, and State Street in Boston, set the standard of morals for Christian churches, and whether you like the statement or not, it is true. He who conforms to the commercial law is good enough for the church.

As a system, however, the Christian even in its present demoralized and changed form, is better than agnosticism with its sweeping negations, and better than a blatant infidelity which derides all revelations of the infinite which it cannot comprehend by the physical senses.

Every candid mind must admit that there is evidence, and abundant corroborating evidence of the existence of spiritual force or forces in the universe of mind and matter, and of its manifestation to the spiritual and physical senses of man; that this force is subtile, spiritual, and not material in the sense of matter in itself; that its manifestations disclose design, purpose, will, choice, crowned by intelligence; in fact all the mental and moral attributes and forces disclosed in and by ourselves; that so far as these manifestations are disclosed by or through matter, they show that the force is superior to matter, even in its highest organized form, and that a law governs these manifestations. These are the facts brought to light in the last half century, through what you call Spiritualism.

After sweeping the whole horizon of probable cause of the phenomena, the thinking minds of the age, the unprejudiced and unbigoted, are reaching the conclusion that these manifestations are what they intelligently claim to be, to wit, the departed spirits of earth, or the former inhabitants of the earth who still live as personalities in the supernal realms.

Are you advised as to the progress of these investigations? Do you know that the best minds of Europe have been studying for the past ten years, steadily focusing upon this phenomena, to find its cause? Do you understand what old solid England is doing through its colleges and universities? Do you understand the nature and the work, and are you advised as to the progress made in your own country, and no farther from you than the universities of Massachusetts? Do you know that the best students, teachers, the finest scientists and philosophers of the age, are beginning to discover the laws of this strange word which we now pronounce phenomena?

Do you know that the Psychical Society of Boston, contains the names of more than one hundred of the best brains of this country? That Harvard pays its tribute? That the pulpits of New England have contributed their quota to the investigation of this great mystery of psychic force? It would be well before you condemn, to examine, for standing poised today, are the finest Christian intellects of America, debating this great question.

No intelligence has been found in pure matter, however it may be formulated, hence an examination of pure nature for ages, has never yet disclosed intelligence, or any of the attributes, or processes belonging to the domain of intelligent spirit. That a tree, for instance, in its roots, trunk, sap, branches, leaves or fruit, thinks, wills, loves or hates, or gives forth ideas from within itself, or its organism, is pronounced absurd by the observation of thousands of centuries, as well as by the acknowledged law of the tree nature.

A succession of audible sounds or raps, emanating from dead matter, devoid of sap or life, such as a table, a chair, a door, without contact with other matter in some form, is an acknowledged impossibility. The eternal barrier of natural law, holds it to its natural sphere. Electricity, by contact with denser material substances, can produce such audible sounds, but electricity is matter, though in such subtile form as to be imperceptible to the human vision; but even electricity cannot rap intelligently, or answer to even the Morse alphabet, unless there exist behind it as a directing agent, a human mind or soul. It can be, and is, the material medium for the conveying of thought through language, as is the material pen in the hands of the writer. Put the pen in the receiver upon your desk and it is inert and voiceless. It must have the directing mind behind it.

What then is the character of this intelligence, what the peculiarities of its manifestation, that we should be forced to the conclusion that it is what it intelligently claims to be through multitudinous and unquestioned media, to wit: our departed friends, or personal beings who once lived in human bodies upon this earth of ours?

I answer that all these manifestations or phenomena disclose intelligence, independent and personal intelligence. Intelligence manifests itself through thoughts, and thoughts find embodiment in language, language being the ordinary and most natural medium for the conveyance of thoughts. The physical sound, manifesting itself without contact with matter in some consolidated form, was a startling phenomenon to the hearers. Its continuance, at intervals, and under fixed conditions gave rise to an earnest inquiry as to its character, for by the conversation of those present the sounds seemed to be governed. This dim manifestation of intelligence led to the invention of a crude alphabet of sounds, one distinct rap meaning a negative, two expressing doubt, and three meaning yes or an affirmative. By this crude alphabet was born an appeal to the twenty-six letters of the English alphabet, so that intelligent messages were spelled out by calling the letters, the unseen intelligence denoting the letters required to form the word, until the whole sentence was created, and this under marked test conditions; conditions that I have examined with every force of my mind.

This manifestation was supplemented by certain regular movements of detached matter, such as tables, chairs, stands, etc. These were moved and are now being moved in accordance with the wishes of an unseen intelligence, and messages are given through what is termed "tippings." This was followed by hypnotism, or the trance condition, somnambulistic in physical character, the person being in an unconscious condition through a profound sleep and another intelligence taking possession of the physical machinery of the sleeper, answering questions, announcing his or her personality, the name, the dates of birth and death, and either talking familiarly upon subjects and events known to one or both, and giving tests of correctness which demanded and received corroboration, or discoursing upon matters belonging exclusively to the domain of the supernal life.

Then came the manifestation of semi-consciousness in the medium; this being followed by the full consciousness, and writing or speaking by a double, or an intelligence independent of the person occupying the body. This was succeeded by character writing; that, by writing under impression or dictation by an intelligent double, who, for the time being, controlled the brain and the vocal organs.

These were supplemented by independent writing upon slates sealed and closed to all human manipulation, or upon paper, with no visible or material hand in contact with it, a work that is going on now in almost every city, town and hamlet in this country. They cannot be brushed away; they are here, and they are here to stay.

These also have been followed by clairvoyance, or clear seeing by the spirit in the mortal without the use of the eyes, and clairaudience, or clear-hearing without the use of the physical organs of hearing. These developments have many peculiarities, and the study of their varied phenomena is of intense interest to the cool and logical student of psychic laws and phenomena.

These later disclosures of spirit force and intelligence have not been a rare and exclusive work, hedged about with secrecy and covered with the drapery of darkness and night. They have taken place under the broad sunlight of investigation by friends and opponents, by believers and skeptics. Nay, the assuring intelligences ask for the closest and most exhaustive examinations, under test conditions. They repudiate charlatans, trickery, the deceptions of magic and magicians, and the simulations practiced by those living upon the low plane of human greediness. There is no greater evidence of the depth of falsehood and crime against the holiest and tenderest feelings of sorrowing humanity than that afforded by these money-getting charlatans, who, by their arts, practise upon the credulity of the ignorant.

The voice heard in the primitive days of Christianity, nay, back of that, in the days when Abraham, the herdsman, sat in his tent door on the plains of Mamre and entertained angels, has returned to earth in this age and has been heard. It proves the continuity of life and dethrones a growing materialism, which bids fair to supplant entirely a spiritual Christianity. It overthrows creed and dogma, which have held the minds and hearts of generations in a giant's grasp, and shows the simplicity and naturalness of life and its laws, whether that life be lived in the mortal or in the spiritual. It banishes the imagined, earth-created city with walls of stone and streets of gold, finding in them figures of speech to bring to the human mind forms of beauty, harmony and glory. It explodes the dogma of material brimstone and material fire, united to roast forever a spirit essence, and a material hell with its eternal keeper revelling forever in the increasing anguish of his subjects.

It discloses the All-Father, filled with paternal love for all his children and grieving over their disobedience to his just and equitable laws, and over the pain and degradation which they must suffer in themselves for the violation of his and their laws of life. It makes life natural, from the womb onward through the earth grave to the eternal continuity of the spirits' existence. It finds a universe under law, in whole and in each part, material or spiritual, and it discloses a unity and oneness of the race which death does not dissolve. It shows the continuity of the law of like to like, as found in the society of earth and continued forever in the life beyond. It finds a continuous revelation of the All-Father to his successive generations of children, each revelation suited to their progressed condition. It exalts the spirit in man and curbs into subordination the animal or purely earthly. It incites to a pure, cleanly spiritual life, as a condition of our entrance into pure, cleanly and elevated spiritual society and home beyond the mortal veil.

And such must be its disclosures in the future, judging by the present and the past, that the veil between the two worlds of conscious spirit life will become so thin that the family will intermingle in their social lives and our angel friends appear among us as they did of old.

But the race here must move up to the plane of simplicity of character and life, purity of intent and act, if they would call to them, not the low earth spirits, working out their tuition under law, but the pure, who are really the Sons of God. And such is the duty of all intelligent Spiritualists to-day.

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY WM. E. GINTHER.

5. My answer is unqualifiedly in the negative, and is based upon the following definition of religion in its most general form, viz.: Love to God and charity to man, active from affection in worship and adoration of the Deity, and in doing to our neighbor as is desired he should do to us. Now, there are hosts of people who profess to believe in God, but when pressed for a definition of Him the result shows a universal force, indescribable as to quality and indefinite as to form or being; but, as it is impossible to either love or adore anybody who is unknown, true religion involves, at least, a rational knowledge of who the being is, who is to be loved and worshiped as the Supreme, and how to attain to the affection that is free from self and sordid selfishness; hence perfectly pure and holy.

This knowledge—most vital, among other essentials, to a rational system of a practical and living faith and worship—is not within the province of Spiritualism to supply; it lacks all the basic qualities of religion entitled to that name, because although the Spirit-world is all around us, and with our spirits we live right in it, it is invisible to the gross sight of mortal eyes; beyond the reach of the other human senses; across the boundary of space and time; above the natural world; under the dominion of more exalted government, and a step nearer to the Divine; hence utterly inaccessible to exploration by the natural sciences and faculties of corporeal man. On the other hand, as the value of all revelations by the spirits is dependent upon their widely diverging degrees of ignorance, as well as knowledge and intelligence, and upon the limitless variety of good and evil states and qualities of both mortal and immortal parties to the intercourse, and upon the constant censorship of higher intelligences in the Spirit-world, and upon the Divine laws and rules which are evidently as immutable and fixed in regular series of successive order of subordination and co-ordination from ultimates to what is prior, as they are on this side of the mortal boundary; and as the identity of spirits is subject to mere individual conjecture, based upon possible and probable corroboration by uncertain circumstances; and as lastly, but not least, nothing that is superior can be investigated by what is inferior, it is very clear that all mortal man can surely know of Deity, the way to Him, and any of the mysteries of the beyond necessary to his eternal happiness, must come to him the other way, *i. e.*, from the inmost center of all knowledge, by mediates and intermediates as well as direct and immediately, in successive order and degree, and not contrariwise—thus from the Supreme Himself, and through other channels than the uncertain, unreliable and conflicting communications from the Spirit-world!

6. Subordination, as introductory and confirmatory means to spiritual growth in true religion, which is conjunction with the Deity, in execution of the divine command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self." It is based upon the following definitions, arguments, and conclusions: Spiritualism is belief in and actual communication with, disembodied spirits, and the Spiritualist movement is the endeavor to organize this intercourse for extraction of its greatest good for the use of man. This, when established, must be the solution of our problem. But who and what is man, and what is his destiny? Every one can know that man is the crowning part of the creation, in whom, next to his Creator, everything in the natural universe has its end, and for whose use, all things therein are subordinated and co-ordinated in wonderful law and order, of which the human body is the highest index; that man is immortal; hence, that his real self is his spirit born to live forever, but during natural life only in the material body, which is destined to final absorption by the elements from which it sprang; that all the life and faculties man has, are not of himself, but of his Creator, in the spirit, to be exerted through his material organism for purposes of procreation and preservation of his kind, and for discipline and growth in good and truth, *i. e.*, in knowledge of, and love to, God and charity to his kind; and thence after the death of said body in eternal progression and expansion toward perfection, and more intimate conjunction with the Divine.

But man would not and could not be the wonderful being that he is, without the perfect freedom in his voluntary principle with which his omniscient Creator has endowed him; and yet it is only too apparent, even to the sensual perception of corporeal man, that the above delineated purpose of Divine Providence is often thwarted and perverted by abuse of these high prerogatives, in an unrelenting and persistent downward course of love of self, with its attendent genera of sordid selfishness and gain, forbidden pleasures, infernal lust, revenge and hatred and awful crimes from malignant hearts and downright wickedness, generating its own inevitable punishments by accumulating misery, abasement, and degradation, and spiritual death in its descent. The upward tendency is to the Divine; hence life, and the downward career departure from Him and death. We may call these opposite ends heaven and hell, or, like the ostrich, hide our heads in sand, and refuse to acknowledge the suicidal consequences of man's confirmation in an evil life, or toy with the emotional delusion, that after all, angels of light can finally be evolved out of beings whose very lives, to the inmost core, exhale infernal spheres of consolidated love of evil and delight in what is false—insanely believing all the time that they alone are good and true, intelligent and wise.

But to draw man away from violation of His holy and immutable laws and consequent punishment, and turn him heavenward, the Divine Father, who is love and mercy in their esse, has revealed Himself and the way to Him in His holy word, and thence to true religion, and recorded it, not only in dead letters upon paper, wood and stone alone, but in living characters upon the hearts and consciences of men; by which—although latent and dormant they may be at times, as we have seen—the good angels and spirits in attendance on him, can and do bring man to repentence and conversion, and hence to life. This brings us to the point where Spiritualism, when wisely used, for it is full of danger, must put in its work—not as a religion in itself, for it lacks all the basic qualities and essentials of such as I have, I think, conclusively shown in my answer to query number 5, to which, for want of space here, I must refer my readers—but by way of introduction through confirmation and corroboration of essential religions truths, as recited in the formula of the answer herein before recorded; which, however, do not necessarily center in the Athanasian creed, which divides its God into three separate personalities, each of which is claimed to be very God, and yet all three Gods to be but one; nor in the doctrine of salvation by faith alone, which separates man's understanding, by which alone comes knowledge and thence faith—from his will, by which alone said faith can have life in deed and act. Neither is it necessary to reject all there is of other systems, both ethnic and denominational; but true religion lives in the universals of them all, *i. e.*, in love to God and charity to man. In conclusion, I wish to add, that I am fully conscious, of how far my answer and its concomitants counter the preconceived views of many of my brother and sister Spiritualists; but they are the result of deep and patient investigation, which, with its collateral truths offer the only common ground for unity and the highest development of the truths of Spiritualism, and place its providential purpose upon a rock, against which neither orthodoxy nor "that other institution" shall prevail.

Charleston, Ill.

ORGANIZATION.

HON. A. H. DAILEY.

Since re-reading my very brief article in the current number of the JOURNAL, I am not surprised at your comments and your desire that I should make myself better understood. There was so much that I desired to say upon the subject of "Unity," that again and again I found myself transcending the limits of the allotted space, and coming to a "short stop" I left much, that I intended, to be supplied in the mind of the reader. I thank you for the opportunity of explaining. First of all, then, let us call things by their right names. The word "creed" should not be abominated because put to abominable uses. The belief in spirit communion is as much a part of the creed of Spiritualists, as is the doctrine of salvation by atonement through Jesus a part of the creed of the orthodox churches. What you have formulated and put forth as a basis for unity, is the generally accepted belief of Spiritualists and may be denominated a part of their creed. When Spiritualists shall organize and announce their acceptance of this declaration, it will be known to the world as the creed of the Spiritualists.

When I said, in substance, that I did not believe any considerable number of Spiritualists would subscribe to your announciation, without giving my reasons I supposed it would be understood that timidity, fear of reproach, and loss of social caste would stand in the way. When I said if they did so subscribe, that in my opinion nothing would be gained, I meant that for any number of persons to say over their own signatures, "We believe in the Fatherhood of God and the Brotherhood of Man, and that the spirit of love and wisdom is the one working life in both," would, of itself, accomplish nothing towards attaining the result you and many others desire. This declaration is well enough; it is broad and comprehensive; but we must have something more, plainly declared, to give life and force to what is so well stated as a basis for future effort. I will now say what I desired to say before upon his subject.

I then stated that "Spiritualism is a religion." Spiritism is not. Spiritualism comprehends the whole system of the relations of spirit to all that is, to all that ever has been, or ever will be. In so far as we explore, we announce the result and accept that as true which so appears to our senses. We have no other guides. We have established communications with the Spirit-world; have learned that "virtue is its own reward," and that sin brings its own penalty. We had been taught that before. We learned it at our mothers' knees; but we were not assured of the continuity of life. Now we are, and that virtue and sin carry their rewards or penalty beyond the grave.

There is an avowed purpose in every religious organization. "The saving of souls from hell," the growth and perfection of spirituality among themselves, and the promotion of the general welfare of mankind are among the avowed objects of all Christian denominations. Nothing can be more commendable. There is an avowed nobleness of purpose in these organizations. The same is true of all political and scientific associations. They have commendable objects to attain and hence their thrift and stability. Is there nothing in Spiritualism that can better be attained with, than without organization? Is there no heaven or hell in the creed of the Spiritualist? If not, then are the teachings of the angels untrue, and nobility of life, purity, virtue and spirituality will not crown our lives with glory.

Who has not wept when an angel hand has opened the door that some poor soul, clouded in spiritual darkness, might from the very depths of hell seek forgiveness, light and help? Is there nothing in Christ, as known and experienced by Spiritualists, that they may announce their belief in that Divine Spirit as part of their creed? Are there no souls to be saved from that hell of remorse and spiritual darkness into which the wicked are plunged at death? If we were organized on the basis suggested in your editorial, with the additional doctrines I have taken the liberty of suggesting, with the avowed purpose of converting man from infidelity, immorality and every form of sin and intemperance to a knowledge of the indwelling of Christ as taught and experienced by Spiritualists, even though we were few in number we would immediately command a respect, attain a position, and gain an influence greatly to be desired.

In this manner I believe what you desire can be accomplished. I do not believe it will ever be done without it. Those who most fear creeds for Spiritualism, as a rule, desire the greatest license for themselves. I believe you intend all that I have suggested as the final outcome of your efforts. I would announce my purpose in unmistakable language at the outset. I hope I have made myself understood; and added to what I have already said, my position cannot be mistaken. What is the next step?

Brooklyn, N. Y.

R. W. MORROW.

I am glad to see the matter of organization agitated again through the columns of your valuable paper and would say that your questions and suggestions are able, timely and wise. I heartily agree with you, and sincerely trust they will bear fruit to the honor and credit of a purer Spiritualism. In unity there is strength and without strength nothing can stand long and prosper. The sooner Spiritualists realize this fact, the better it will be for them and the cause. They must expect to have opposition from all classes of agnostics, and in order to satisfy and prove to the world that Spiritualism is true and worthy of the respect of all sincere investigators, they must combine to drive out and forever silence frauds, tricksters and commercial Spiritualism. The only way to successfully do this is to organize. It cannot be done without, for the simple reason that where there is no head to encourage the faithful to greater effort, giving to the world that pure Spiritualism so needful at the present time, daily fraudulent exhibitions which disgrace the name of our beautiful philosophy will continue to thrive. As matters stand, the only way out of difficulty as I view it, is to have the question of organization thoroughly agitated; and when the most feasible plan is decided on by those competent to judge, who know the urgent needs of the spiritual movement of the day and the remedy for existing evils within its ranks, and who can point ont the way to overcome the same beyond all doubt, then, and not until then, should Spiritualists act; and when they decide on action let us hope that this question of organization will be forever settled to the satisfaction of all interested in the welfare of truth, justice, and purity.

Aspen, Colo.

REV. JAS. DE BUCHANANNE, PH. D.

My time has been so fully occupied that I have not sooner been able to add my mite to the "Cloud of Witnesses" that have appeared to endorse that editorial in the JOURNAL of October 12th, upon "Unity, Organization and Fellowship." I trust, however, that the subject will not stop with one or two issues of the paper, but that it will continue until Spiritualism shall have been established upon a firm foundation—intrenched behind the bulwarks of a clearly defined policy and statement of belief. Not that I would see Spiritualism creed-bound or dogma-burdened—far from it—but no system of religion, science or philosophy has ever succeeded to permanency in the world without organized effort, and a plain statement of its principles.

Spiritualism has been before the world over forty years, and (by means of the overwhelming force of truth) has made itself a power for good among the most intellectual and cultured portion of the people until its sectaries are numbered by millions. Nevertheless, there exists no organization, no authoritative declaration of principles, whereby the investigator can be informed of the principles of spiritual philosophy. Spiritualists are a heterogeneous company of all shades of belief and opinions, differing widely in previous thought, with no central authoritative principle to bind them together. Now the incoherent mass will inevitably fly in pieces from lack of cohesion unless leading minds awake and prescribe for the emergency of the occasion.

Spiritualism is a grand philosophy, as well as a religion. The physical phenomena incident to it are the least important—are but the merest alphabet of Spiritualism. The truth of spirit return is one of the least important of its teachings. It has heights and depths of spiritual truth, of sublime principles touching man's spiritual existence and character far beyond this fact, yet there are hundreds who remain satisfied with the mere externals, with the physical phenomena—indeed, who do not even dream of anything higher than this. Hence it follows that the crowd will flock to see the performances of a physical medium and leave the spiritual speaker, however instructive or eloquent, with empty halls. If Spiritualism is ever to fulfill its grand mission, if it is ever to succeed in educating the race up to its own high standard of purity and spirituality; if the sublime facts of immortality and spiritual development, and the many other grand truths of our philosophy are ever to find triumphant entrance into the hearts and minds of men—then Spiritualists must be firmly organized into a compact, united body. We must present an unbroken front to the world. Organized work is successful work; unorganized effort is, at best, like guerrilla warfare, giving no hope of permanent or important success.

The most successful church in the world is the most carefully and systematically organized, and the same holds true as regards the history of every system of religion or philosophy. I have no desire to bind any man by a written creed, but there are surely some facts in Spiritualism upon which all can agree, around which, as a nucleus, Spiritualists can gather in nationally and locally organized societies. I believe that the great, all important need of Spiritualists today—which will result in the most rapid propagation of spiritual truth—is unity, organization and fellowship.

Bonne Terre, Missouri.

DR. JOHN ALLYN.

Twenty-five years ago I was enthusiastically in favor of Spiritualists organizing for mutual growth and aggressive work, but the times were not ripe for it and whether they are now is not quite clear. We might write a platform recognizing the universal supreme power, the solidarity of humanity, the psychical side of nature, the continuity of life after the death of the body, and the necessity of better industrial and commercial conditions. The object of organization should not be to promote unity of belief, but to aid in spiritual culture; and a desire for spiritual culture according to the methods of the majority should be the only condition of fellowship. But here would come a difficulty. Spiritualists are very angular and discordant in their development, and there is as much intolerant bigotry among them as among religionists. This must be overcome before united action can be efficient. Spiritualists have seen enough of ecclesiasticism and priestcraft, and rightly wish to avoid it, but it will exist as long as people are not born again, that is until their sixth sense of spiritual discernment is fully developed. The object of united effort is to promote this. It seems that great good might be done if Spiritualists would unite to establish a publishing house wielding great wealth. A competent management should select the most useful spiritual works, buy the copyright, if necessary, and put them upon the market at the prime cost, and distribute large numbers free where they would do the most good. As has been before said, in the editorial columns of the JOURNAL, we need accurate and systematic observation of spiritual phenomena, that we may learn more of the laws and forces of the spiritual world. We know but little beyond the fact of a future life. Religionists believe this from tradition and intuition—we from observation of the proof. To promote the above end a bureau with adequate means should be established to select the most promising mediums, place them under conditions most favorable to the development of their medinmship, and with well trained observers study the facts and laws of the spiritual world. Whether united effort is required to foster teaching by lectures is not so clear; probably it can be left to each local organization as at present. But a third bureau should be established to give the best sanction to the competency and honesty of mediums and lecturers, that seekers for light need not be humbugged and swindled as they have been for the last twenty years. Unless Spiritualists can develop sufficient integral force to eliminate such transparent frauds as have been tolerated at our camp meetings and in our cities, they can not have the respect of the people, and what is worse, they will not deserve it.

That the culture and development of the spiritual faculties of humanity, which are now mostly in a germinal condition, and placing man in fuller and friendlier relations with disembodied spirits would greatly benefit mankind, seems clear; and it is equally clear that this can not be done to any great extent in the present industrial conditions, and with the present mode of life. Increasing the wages of labor, and shortening the hours of labor is in the right direction, but if the time and means so gained should be spent in the saloons and in witnessing slugging matches, but little good would come of it. To say that if we were more spiritual we would have better conditions, and if we had better conditions we would have more spirituality, however true, is only reasoning in a circle. So we are driven for consolation to the all-embracing law of progressive evolution which I fully believe, hoping that by its invisible power substantial progress will be made, though slow. Thankful shall we be if by some untoward eddy some obstructive religious sect does not engage us in deadly conflict, and choke the spiritual life out of humanity, or themselves be effectually squelched. Heaven grant that in such a crisis the latter may be the result.

St. Helena, Cal.

Pessimistic Misstatements.

To the Editor of the Religio Philosophical Journal.

Why should so much of the discussion of the relations of labor and capital and kindred topics be marked by distrust and hate, and the gloom of pessimism? The interest of employer and employed is really fraternal, not antagonistic, and any improvement in their relations should be canvassed with mutual respect and good will. Is there no growth of kindly spirit, no longer recognition of justice, no gain of popular freedom and religious liberty, since the dark ages? History is a record of the progress of man. How far up the race has come! How much further is it yet to rise! To day is better than the old days, and labor of hand and brain has been uplifted. Seeing this we can be strong and wise to make to morrow better still; not seeing it the heart chills, the mind fails in clearness, and the most extravagant assertions abound.

An Iowa newspaper says: "Idle money is worth more than active money.... While this goes on nobody wants to put money into labor, and therefore labor stands idle." The fact is, never was so much money put into labor as now, our products were never so great (factories and farms yielding over $9,000,000 yearly), and wages go up above "the good old times," while idle money is loaned at lower interest than ever.

In 1850 our factories paid $533,245.000 to 958,180 hands; in 1880 they paid $947,954.000 to 2 735.000 persons, an average of $247 to each in 1850 and of $347 in 1880, or over 40 per cent. advance. Of course all this fluctuates in different years, but the tendency is upward. Our farms have made advance in the same line—more farms, more men, higher pay.

A California journal tells of 2,500,000 tramps within our borders—a statement more than twenty-fold beyond the fact and backed by no proof.

In an address before the Boston Nationalist Club by John R. Bridge, lately published in your columns, it is said that on the great bonanza farms of the far west, "The hirelings....the human animals, are worked for a few weeks or months in the year, paid barely enough to live on for the time being and then turned out."

In "Moody on Land and Wages" from which Mr. Bridge quotes other facts, but not these, I find that on the great Grandin farm in Dakota wages for five winter months are $15 per month and board; for April $18, the next three months $16, Aug. 1st to 15th $2.00 per day, the next month $1.50 per day, and up to Nov. 1st, $18 a month—a total for the year, if a man works constantly, of $233, and board. If he works half the year, as do most in summer at higher pay, $150 may be considered his earnings. I have known excellent farm hands in New England, some fifty years ago, to work seven months for from $70 to $100, and then be "turned out."

I wish all bonanza farming, especially by foreigners, were ended, but what need of this kind of talk about "human animals" as though they were worse oppressed than ever, when their pay is higher than that given on New England farms in my youth? With the same economy and good habits which marked the farm hands of old times, the upward path is quite as open to these "hirelings" as it was to the poorer paid old-time workers.

W. A. Turner, M. D., writes in your columns from Kansas, asking if the laboring people are in a better condition in this country than years ago, and says: "I most assuredly declare that they are not, and I am quite sure that a man with the ability of Giles B. Stebbins knows it. Men who write books favoring our high protection are forced to make such claims.....Mr. Warren and Mr. Stebbins are surely conversant with the fact that we have ten persons unemployed in our cities where we had one forty years ago. ....As to your county being so free from mortgages, I will simply say that you must live in the banner county of the State. We have as fine soil and as industrious people as there are to be found in Wisconsin, but there are not five men out of every twenty farmers in this county free from mortgage."

As to myself, I must repudiate the implication that I make false claims to make out a case. To that meanness I never stooped. My seventy years' experience in the East and West, part of it in business life, leads me to decide that the lot of the people is gaining. Emigration of poor foreigners has lowered the average, and liquor drinking is a fearful curse, but there is a gain. In the Savings Banks of Springfield, Mass., my native town, of a population of 42,000 three-fourths have deposits in the Savings Banks amounting to $14,200,000 in 1889, averaging $470 to each depositor.

In 1860 the 13,031 depositors in Massachusetts Savings Banks had $1,641,543 to their credit; in 1886 the deposits of 900,000 persons, two-thirds in sums of less than $300, were $291,000,000. An approximate estimate would make two-thirds of this, or some $190,000,000, the savings of working men and women. These are statements from official reports. As to the unemployed, a bit of history may be in order. Hon. W. D. Kelly of Philadelphia, is a man accurate in his statements, and he calls the period from 1857 to 1861 "one of the darkest for labor, not one in five skilled workmen steadily employed." A street railway in his city advertised for 250 hands at 60 cents a day and over 5,000 applied,—the majority, skilled artisans. In a county near by the authorities opened a new highway to save the distressed from pauperism by giving them work, and the hands from an idle iron mill gladly broke stone at fifty cents a day.

Our cities are centers of immigration, yet I should say the proportion unemployed was not increasing, but less than formerly, and no facts can prove Dr. Turner's extravagant statement of a tenfold increase of idle workers.

As to farm mortgages, Kansas has had sad years of grasshoppers and drouth, which have brought distress to the farmer; but now, with large crops promised, we hear the glad cry of hope from her people. Grant the statement correct of a Kansas county, which I doubt, I give one from northern Indiana, Noble county, from a farmer of fifty years' residence and wide acquaintance, president of the county fair, one of the best in the state. He sums it up to me: "Farm mortgages decreasing, borrowers becoming lenders and bank depositors, foreclosures very rare, and mortgaged farms few in proportion to those free."

In this state the assertions stoutly made about farm mortgages were found, by official reports, to be five times greater than the facts as to the total amount.

But enough. These cases of pessimistic exaggeration are given as specimens of the faulty methods and bad spirit in which these matters are too often discussed, a strange recklessness of evil assertion without proof taking the place of proven facts.

In the lurid light of the false assumption that while the rich are growing richer and the poor poorer, we get but distorted views. It is assumed that more perfect machinery and capital, massed largely, tend to reduce wages. In England, the introduction of cotton spinning apparatus a century ago raised wages and gave more employment. In our country, those sections where the best machinery is used in great shops, are the regions where wages are the best. To cheapen the product, lift up the wages, increase the demand, and employ more labor at fewer hours per day, is the result, in the nature of things, of improved processes of manufacture or production.

The immense strides in invention in our age ought surely to inure to the benefit of the worker, as well as of the inventor and owner. How to accomplish this good end justly is the problem before us. In working it out we are to recognize the mutual dependence and common interest of employer and employed. Nationalism and other new methods are idle schemes unless we have a new race better born and bred than we are. To put our industries to-day into government hands would bring disaster such as we never saw. I have small faith in it in any coming time, but the thinking and talking of a possible better day is good, always bearing in mind that if we think pessimism we shall talk gloom and breed mischief.

G. B. STEBBINS.

Sir Edwin Arnold

Is better known to Americans as plain Edwin Arnold, before his baronet's title was given him, and as author of the "Light of Asia," a poem glowing with Oriental imagery and interesting Asiatic Buddhist thought, which has had wide reading and done great service. He has made a flying visit to this country, given a few lectures and gone westward.

A correspondent of the Detroit *Tribune* gives an interesting sketch of this eminent Englishman, quoting freely from Lilian Whiting.

Miss Whiting says: "Boston and its adjacent city, Cambridge, are by no means unaccustomed to the exceptional intellectual enjoyments of life in the social meeting or the more formal listening to distinguished strangers in salon or lecture room, as may be; but it is doubtful if the long procession of poets and prophets, during the last fifty years, has brought one who has more charms of exquisite thought, of noble learning, or poetic insight, than Sir Edwin Arnold, whose lecture in Sander's theater in Cambridge, last night, drew forth one of the most notable audiences ever assembled there."

She describes him as not tall but distinguished in manner. She adds: "He has great refinement of simplicity—that simplicity that needs make no claim of conscious demand because it is on too high a plane." This is just what we should expect. She further says of him: "He refers to himself as a journalist. He does not invite allusion to his great work as a poet or his vast researches in Indian philosophy, and one may recall Emerson's observation that 'the absence of pretension is the distinguishing mark of culture.' His presence is wonderfully sympathetic and winning, and as he came forward, gracefully introduced by President Eliot of Harvard University, the audience were fairly captured before he had said a word. He wore the decoration conferred on him by Queen Victoria—the Order of India—and carried his manuscript in one hand. His voice is full, rich and penetrating, and, while he disclaimed being a lecturer, he said he could not resist addressing a Cambridge audience."

His lecture in Cambridge was upon the Upanischad—which means the philosophy and didactic poems of the ancient Brahmin sages. These men passed their lives in contemplation, lived in solitude and evolved philosophy whose profundity exceeds anything in modern metaphysics. He said the Upanischads had produced the profoundest metaphysicians the world has known, surpassing Plato, Hegel or Kant. Their problem of life was to solve the nature and origin of the soul. This they regarded as the most practical concern of life in order that the soul might learn how to receive its best education while on earth. This they regarded as only one of the schools to which we are sent.

A single and brief poem by Edwin Arnold, "Abdallah's Message from Paradise," in which the great truth of spirit presence is finely taught, has touched heart and soul in a circle quite as wide as the "Light of Asia," and has made a deeper mark in many cases. His wife is a daughter of Rev. W. H. Channing, an American Unitarian who resided in England, and the fact that the family had a warm side toward Spiritualism is well understood.

Thus the Spiritual culture of the poet sheds

light on his Asiatic researches and adds to his personal attractiveness.

As the best glimpse of the man which too brief stay allows, these words of appreciative women are given:

The leading ideas of the doctrine of these sages were three: 1. The conception of an eternal, all comprehending soul—the soul of souls, which alone truly exists. 2. The conception of a visible, and not unreal, but illusive, deceptive and badly understood universe. 3. The conception of how reunion of the transmigrating individual soul with the one soul is effected. They regard this life as a discipline, a penance to be worked out and escaped by death. The tendency toward the study of this Eastern philosophy at the present time doubtless adds great interest to the visit and the lectures of Sir Edwin Arnold."

A REMARKABLE CASE OF IDENTIFICATION.

SPIRIT COMMUNICATIONS RECEIVED IN CALIFORNIA, VERIFIED SOME MONTHS LATER IN THE CITY OF BERLIN, GERMANY.

[Translated from the Spiritualische Blætter of Berlin, by George Lieberknecht, for the Religio-Philosophical Journal.

Dr. B. Cyriax, editor of the *Spiritualische Blætter* in Berlin, Germany, is doing efficient pioneer work for the cause of rational Spiritualism in Germany, as lecturer, writer and general missionary. In a recent issue of his paper, I find a deeply interesting account concerning some spirit communications which were received by a German, then living in California, and which a few months, later received a remarkable and striking confirmation in quite another part of the globe, 7,000 miles away from where they were given. The following details of this interesting case I translate from Dr. Cyriax's paper of September 5th:

"Not very long ago we were pleasantly surprised by a friendly call from a Mr. Charles Burchert, from Los Angeles, California, and we induced him to attend a meeting of the Society Psyche, August 3rd. Mr. Burchert, until the month of February last an adherent of the friendly orthodox branch of the Protestant church, was attracted toward Spiritualism by witnessing some very convincing manifestations, and he gave the members of our Berlin Spiritualist Society a detailed account of the experiences which established the conviction in his mind, that the spirits of the departed are able to communicate with their friends on earth. In doing this, Mr. Burchert exhibited several slates containing spirit-writing and a number of drawings executed by spirit-power.

A lady friend, who had at different times seen various phenomena without becoming fully convinced, persuaded Mr. Burchert, in February last, to visit a medium for independent slate-writing for the purpose of investigating this branch of phenomena, which up to that time he attributed to diabolic origin. Upon slates, which he had cleaned and securely fastened together himself, he received various specimens of direct writing, and some of this writing was in different colors. At one of these sittings he obtained writing on seven different slates, and while some of it consisted of names only, there were also various messages from relatives and friends. At the very first sitting the medium told him that she saw standing beside him his departed wife and their three children, who had all passed over quite young, describing their appearance, and on the slate was written a cheering message from his wife, correctly signed with her name.

Having seen evidence enough in the line of slate-writing, clairvoyance, etc., to satisfy himself, Mr. B. next attended some of the séances of a Mrs. Patterson, a medium for materialization. Here, as he had been promised, he saw the materialized form of his wife and that of one little daughter so that he could take them by the hand, converse with them and have them sit on his knee. In consequence of all these experiences, Mr. B. could not but feel and acknowledge the truth of Spiritualism, and what he had received from his wife and other spirit friends had the effect of liberating his mind from the bonds of the church and orthodox dogmas. Now, as never before, since this new light was borne in upon his mind—so he assured us repeatedly—did he really and fully feel reconciled, harmonious and happy within himself. The visible return of his wife and children freed him from the grief over their loss, which is now a temporary and partial separation only, and he realizes that all mere faith is as nothing compared with the facts, the knowledge and reality of intercourse and communion with our departed friends. With that energy peculiar to Americans and American life, Mr. B. now entered upon a thorough course of investigation and study of the philosophy and teachings of Spiritualism and cognate subjects, and we take this occasion to say that we were quite astonished to observe that his knowledge and information in this by no means easy department of inquiry was remarkably sound, correct and comprehensive It was a matter of surprise to us, the more so, as Mr. B. had only about three months' time in which to acquire this fund of information previous to his departure for Europe.

But the most remarkable test given to our friend is yet to be told. The materializing séances at Mrs. Patterson's were conducted, on the spirit side, by the spirit of Dr. Young, who in earth-life had been an expert physician and chemist. At the close of the séances, it was nothing unusual for him and the medium to come out of the cabinet together, and so remain in materialized form a considerable length of time among those present, shaking hands and conversing with them. A peculiar feature at those séances, was to distribute to the sitters, at the opening of the proceedings, a number of blank leaves of paper, to show that it was simply white paper, without any writing or other marks upon it. These sheets of paper were then laid upon a small sewing table, and this placed in the corner adjoining the cabinet. At the close of the séance, when Dr. Young made his appearance, he was accompanied by a second spirit, a stout-built form, said to be Gustave Doré, the illustrator of the Bible. This spirit seizing a lead-pencil, would make drawings and sketches of a variety of subjects on the papers lying on the little table, and every one present received one of these mementoes of the spirit artist. Mr. B. showed the members of the society here several of these sketches, and in one of them was readily recognized an excellent likeness of the once celebrated pulpit-orator, W. Starr King, whom we knew personally.

One evening, Mr. B. again was favored with a portrait sketch, receiving which he had an impression, as though the party there delineated was related to him in some way, or as if he had seen him before. Speaking to the medium about it, she advised him, to hand the drawing back to Dr. Young at the next sitting and request of him some information regarding the person represented. Accordingly, Mr. B. wrote on the upper part of the leaf these words: "Will Dr. Young please inform me whom this likeness represents and whether there exists any particular relation between us." This sheet was returned to the form of Dr. Young, and when the pictures were distributed that evening, each of the spectators received one, as usual, except Mr. B., who was left without any, and the one that was handed back to Dr. Young had disappeared also and could not be found.

The medium, Mrs. Patterson, met Mr. B.'s disappointment by assuring him that the picture could hardly be lost; no doubt spirits had taken it with them and would probably return it at the next sitting. And so they did! At the next séance, Mr. B. received back his picture, supplemented with the information, that it was the likeness of a former professor of theology, by the name of Heinrich Alting, (Henry A.) who was born at Embden, in Germany, February 17th, 1583, and died on August 25th, 1644. For addition to this, there was given a complete biographical sketch of the career of this once celebrated Theologian, stating what schools and institutions of learning he passed through, where they were located, where and when he was installed as Professor, when he married and whom, etc., making mention of the storming and destruction of the city of Heidelberg, by Tilly, a catastrophe in which the professor and his family barely saved themselves from the fury of the ruffian soldiery. In conclusion, a number of Latin titles of books was given, which Prof. Alting wrote, together with the year of their publication, and the name and residence of the publisher.

When Mr. Burchert made the remark at our meeting that he would try to verify the foregoing statements at those universities where Prof. Alting taught, a gentleman present, Dr. Mueller, replied that he believed all that was necessary was to look up a certain work by a learned Frenchman, viz., "Bayle's Compendium." Dr. Mueller promised to do this himself. The next morning he laid this work before us, and sure enough, in part I., beginning on page 170 of Bayle's "Historical and Critical Dictionary," translated by Johann Christian Gotheched, from the latest edition of 1740, we find recorded exactly and precisely the very same statements as given above, and on page 172, appendix F. are enumerated in Latin the very same titles of books, which had been given to Mr. Burchert by the spirits at Los Angeles, California.

An event like this—a spirit communication given at a séance on the Pacific coast, corroborated and verified four months later in the capital of the German Empire, certainly does not happen every day. From the fact that Mr. B. was directed to call on us from Hanover, where he was stopping, that he was induced by us to relate his experiences at the meeting of the "Psyche" society, where Dr. Mueller was present and able to name the source by which the facts in the case could be substantiated, we are led to look upon the affair not as a coincidence, but as a dispensation.

We are authorized to add, that the séances were conducted with a close scrutiny and under strict test conditions, and besides, some of the sittings were held in broad daylight. Mr. B. tells us, that he saw forms appearing directly in front of him, apparently rising out of the floor, and then again gradually dissolving in like mysterious manner. The simultaneous appearance of the two spirit forms of Gustave Doré and Dr. Young in the very presence of Mrs. Patterson, the medium, was of itself enough to prove the genuineness of the materialization.

In reference to the communication concerning Prof. Alting, as given above, we wish to remark that it is utterly inadmissable to suppose that Mrs. Patterson, acting as medium, could have had such intimate knowledge of the life of a German theologian who lived during the time of the Thirty-years-war; nor could Dr. Young, in his earth life, have known so much about him. The reader should observe, too, that Embden, the spirit's birth-place, is spelled with a *b*, and not Emden (without the *b*) the way it is and has now been written for many generations, and that among the present generation there is probably not one person who knows, that in the town, where Henry Alting commenced his academic studies, there had ever existed such an institution (gymnasium, in German), as it is more than 100 years since it has ceased to exist there. Taking all these things into consideration, one is driven to the conclusion that this is one of that class of spirit communications which bear intrinsic and irrefutable evidence of truth and genuineness, and which have a special value as such. Our thanks are due to spirit brother Alting and his associates for this manifestation, which we welcome as a splendid cornerstone in the temple of modern Spiritualism."

Geneseo, Ill.

Woman's Department.

WOMAN'S RELATION TO THE BODY POLITIC.

BY MRS. L. C. SMITH.

[A Paper read before the Woman's Political Club, Rochester, N. Y.

There has been so much said on this subject, that one feels at a loss to know just which point to present or how to condense the more complete evidence of the whole—the ego of her self-conscious existence. We find woman an individualized entity, and as perfect as man; and the relation to the human world of the twain is not only equally essential but inseparable. Hence her naturally given and indispensable right to every thing that touches on the interest of humanity, in any way, not only in a voice in making the laws by which she is governed, but in a recognition of her choice in her educational, industrial and financial privileges. And now since we have reached the bedrock of woman's life, and proved it one and the same as that upon which man stands, namely, the ego of the self-conscious existence, we will now cast about us, among the profusion of evidences, to show her power of holding her own ground, side by side with her brother, by proving that she has done nearly every thing that he has done. If in some instances not so well, 'tis only because she has been denied the privilege of higher education, the advantages and opportunities that blossom every where as promises of the fulfillment of the hopes of man. Yet, the more they study and try to learn of the interblended power and influence that man and woman exert over the destinies of each other, in striving to reveal themselves to each other, the more their capabilities seem to grow into the Infinite—each ever keeping pace with the other—in so much that it would be too foolish a thing to be spoken of, to say it were possible for man to go beyond his sphere whatever he might undertake to do. The fact that he accomplishes what he undertakes, proves his capacity, and shows that he is evermore reaching out to learn the limits of his sphere.

So with woman. Whatever she can do, practice will make her do well; and she can no more get out of her sphere than can man, or the planets or Venus leave their orbits, and still the universe retain its wonted order.

No, my friends, the only cause the world has or ever had for complaint is, that woman has never been allowed an equal chance with man for doing her best in filling her sphere; so if she has failed of doing as perfect work in man's so-called department, it has not been from lack of ability, but because she has been denied the advantages everywhere accessible to man. But this condition of things will not always dominate the results of her life-long work, for the immutable law of divine progression will as surely give to the world the ever increasing power of her influence in reforming and refining, as the springtime will give to its own soft breath the fragrance of unfolding flowers. I have never yet seen any valid argument against woman's right to a voice in making the laws by which she is governed. We have so many historic facts coming down to us from all the ages of the past, proving woman's capability of filling nearly every position that man has filled, that we fail to find any grounds for his boastings, since we can prove that woman has been the victorious leader of armies, the successful ruler of nations, the cool-headed mariner bringing her ship and crew into safe harbor. Agriculturist, horticulturist, florist, geologist, chemist, and professor of many branches of learning, she has been mathematician, scientist and artist. She has weighed the stars, and by an analysis of the rays of light coming from these far-off worlds, told us of what they were composed; also given as correct data of the eclipses of the sun and moon. She has measured the geography of the earth, and sounded the waters of every sea. She has been merchant and missionary, poet and painter, philosopher and seer, queen of the world of song and of tragedy. She has been inventor and manufacturer. She has been surgeon, physician, electrician and nurse, dentist and barber, author and teacher, editor, publisher and printer. She has been legal advocate before just and unjust judges. She has been feller of the forest and tiller of the soil; herdswoman and shepherdess, designer, engraver and architect; in fact, a constant worker, and advocate of the rights of all. She has obeyed every law and suffered every penalty—not only cross-bearer but martyr at the stake for her advanced thoughts and noble principles. She has been priestess and comforter at the deathbed of sorrow's visitation; and, more than all, she is mother to the race, the builder of the paradise of homes, the protector of helplessness and innocence, and a divine benediction of love and healing wherever human suffering is found, in palace or cot, on battle field or in hospital; always tender and sympathetic and ready to give the needed aid, and is by nature endowed in the fullest sense, with every right, privilege and advantage known to the human family. Then how can her brother legislate against her without a sense of self-degradation? Denying her the franchise cannot enrich him, while it makes her poor indeed. But the time will come when the memory of these relics of barbarism that still hang on the skirts of our civilization will crimson many a manly cheek with the blush of shame; and in that day, which I believe to be near at hand, man will be as proud to own woman as his counterpart and compeer, as is the Night to own her galaxy of stars, or is Aurora's roseate blush of morn to welcome in her god of day. And now, hoping that my judge, Mrs. President, and my jurors, ladies of the Political Club, will decide that woman's cause in her claims to full equality with man, has been fairly stated and truthfully and honorably sustained in the defense, by arguments that cannot be refuted; and yet with a spirit of kindness with no attempt at disparaging man more than the apparent feeling that his ignorance and selfishness in still insisting on her being an honorary member of the body politic, while subjected to all laws and taxation, yet denied a vote at this late date in our history of acknowledged progress, is without excuse.

The Woman's Tribune, edited by Mrs. Clara B. Colby, at Beatrice, Neb., announces that it will be issued weekly from Washington, D. C., after the middle of November for the six months following, believing that by being published at Washington during the sessions of Congress it can better represent all states and also all national legislation which touches the domestic, industrial and political condition of women; while in its summer work it will still keep its hold upon the liberal and progressive west. Mrs. Colby will be assisted both in editorial and business management by Miss Sara Winthrop Smith, Second Recording Secretary of the National Woman Suffrage Association. Mrs. Elizabeth Cady Stanton will continue her reminiscences.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

AMERICAN AUTHORS' SERIES. New York: John W. Lovell Company. Price, 50 cents a number.

A Fair Maid of Marblehead, by Kate Tannatt Woods, is the initial novel of this series which is issued semi-monthly in paper cover. The story is that of a true hearted conscientious American girl, with a plot interwoven with friendship and sentiment. Many more popular writers are to contribute to this series which undoubtedly will find many readers.

LOVELL'S INTERNATIONAL SERIES. New York: Frank F. Lovell & Co. Price, 30 cents each.

This series issued weekly, has met with a hearty response from the reading public. Many good stories are brought out in this form and are read by those who cannot procure these works if in cloth binding. Some of the latest out are: Comedy of A Country House, by Julian Sturgis; That Other Woman, by Annie Thomas; Roland Oliver, by Justin McCarthy; The Haute Noblesse, by George Manville Fenn. In glancing over the above we see the strength and vigor that prevades this series.

New Books Received.

The Life-Work of the author of Uncle Tom's Cabin. By Florine Thayer McCray. New York: Funk & Wagnalls. Price, $2.00.

Ready for Business, or Choosing an Occupation. A series of practical papers for boys. By George J. Manson. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, 75 cents.

Every-Day Biography. By Amelia J. Calver. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, $1.50.

The Modern Science Essayist, Boston, has for October, Evolution as Related to Religious Thought, by John W. Chadwick; for November, The Philosophy of Evolution, by Starr Hoyt Nichols, and for December, The Effects of Evolution on the Coming Civilization, by Minot J. Savage. These essays will be received with much favor as the authors are well known, popular, and much sought after. Price, 10 cents each.

Magazines for November Not Before Mentioned.

The Century. (New York.) The long expected autobiography of Joseph Jefferson begins with this the first number of a new volume. Mrs. Carter's description of Street Life in Madrid is the occasion of a frontispiece. George Kennan has a chapter of Adventures in Eastern Siberia. The purposes of the new Grolier Club, of New York, are fully described by Brander Matthews. The authors of the Lincoln Life treat of The Second Inaugural. The Newness is a curious article by an eye witness of the vagaries of the transcendental movement in New England. Several serials are begun in this issue and Mark Twain's contribution is characteristic of the author.

The Eclectic. (New York.) The Progress of Co-operation, by George Jacob Holyoke and M. Miller and, tells us the latest facts about a most important movement in the labor reform. Russian Characteristics is the first of a series of papers, which promise to be full of instruction. A Glimpse into a Jesuit Novitiate is a study from personal experience. There are also many short papers, sketches and poems which lend variety to the reading.

The Home-Maker. (New York.) The several departments for November are well filled. Harriet Prescott Spofford contributes Trifles Light as Air. With the Best Intentions is continued. The Date-Palm and its Fruits is discussed in the Wonderland series. Cheap and Good Country Living by Catharine Owen, and Getting Ready for Winter are suggestive and timely.

Dress. (New York.) This attractive magazine is meeting with success. The articles upon physical culture, certainly deserve wide circulation, as do other articles upon kindred subjects. Mrs. Jenness Miller aims to promote long life, accompanied by health and happiness and her contributors enter into the spirit of her endeavors at all times.

The Theosophist. (Adyar, Madras.) A Chat on the Roof is a dialogue upon occult matters. A Shiu-Shu Catechism about the true faith is continued. Elohistic Teachings; The Wisdom of the Son of Sirach and many more articles make up a strong number for October.

The Nationalist. (Boston.) The living questions of the day are asked and answered in the Nationalist by popular writers.

Also

Sideral Messenger, Northfield, Minn.

Christian Science, Chicago.

The Free Thinkers' Magazine, Buffalo, N. Y.

The Journal of Marie Bashkirtseff, a young Russian artist who died in Paris in 1884 at the age of twenty-three, and which has attracted the admiring attention of the foremost critics of Europe, will be published by Messrs. Cassell & Company in November. Among the most enthusiastic in their praise of this journal is the Rt. Hon. Wm. E. Gladstone, who in an article in the *Nineteenth Century*, pronounces it "a book without a parallel." The translation has been made by Mrs. Mary J. Serrano. A portrait of Mlle. Bashkirtseff and reproduction from her paintings now owned by the Luxembourg Gallery, will accompany this edition.

We are in receipt of the following songs by C Payson Longley. We will Meet You in the Morning; Little Birdies Gone to Rest; Open the Gates Beautiful World; Echoes from Beyond the Veil; Sweet Summer Land Roses; Gentle Words and Loving Hearts; Your Darling is not Sleeping; Vacant Stands her little Chair; Back from the Silent Land; What shall be my Angel Name; Ever I'll remember Thee; Love's Golden Chain; I love to think of old times; We'll all be Gathered Home. These songs are pervaded with spiritual truths and are full of sentiment and feeling. Price each 30 cents.

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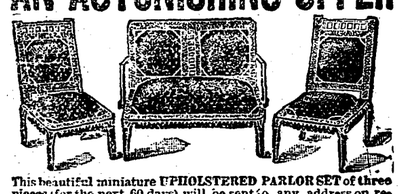
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Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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Organization—Association.

We invite candid consideration of the several contributions under the head of "Organization, on the second page. Judge Dailey has taken our suggestion to make himself more clear, in the kindly spirit we expected, and his attitude is unmistakable and his arguments unassailable, as also are those of Mr. De Buchananne, a new but most promising recruit to Spiritualism. Dr. Allyn's practical views are valuable and the result of long experience. He defines some of the difficulties besetting organization and seems to have in mind that the agitation is with the view to united action among all claiming to be Spiritualists. This is not our idea, and is, we feel confident, wholly impracticable as well as undesirable at present. What we are advocating is organization among those who can agree upon certain fundamental statements and among whom a common standard of ethics prevails. For instance, an organization comprising those who can conscientiously and consistently assent to a formulation substantially as follows, and which constitutes

A CREED:

God is the Universal Father; Man is the universal brother; and the Spirit of Love and Wisdom is the one working life of both. This Life brings immortality to light; and through angelic ministration and spirit intercourse, Man is assured of the continuity of personal existence beyond the grave.

This short paragraph of forty-nine words, with what they imply, covers the whole ground on which we stand and ask others to join us. It seems to us that only the willfully blind can fail to read the signs of the times and to realize that the whole trend of the civilized world to-day in all its leading activities, both secular and religious, is toward organization for common purposes. Shall Spiritualists and the vast unchurched class who sympathize more or less closely with them organize too, or shall they continue to fritter away their magnificent opportunities? Once organized they will be in a position to make themselves felt not only in religious and psychical matters but upon the stupendous sociological problems now agitating the world as never before and which will never again be repressed or quieted until through reformation or revolution the heart-cry of the masses has been met. Spiritualism in its broad sense is, as the first editor of the JOURNAL was wont to formulate it, *the Philosophy of Life* and hence embraces all that affects man either physically or spiritually, here or hereafter.

Some urge, and with good reason, the early calling of a convocation of those in sympathy with the JOURNAL'S attitude on organization for the purpose of consummating the work. But in our view, all things considered, it seems best at this writing to move circumspectly, giving time for the agitation to become general and for the careful consideration of the subject by those who have been frightened by past experience or the arguments of illy-informed obstructionists.

Some who look with distrust or downright dislike upon organization claim to favor association, whatever they may mean by that. Now we are totally indifferent as to which word is used, if correctly defined. A mere aggregation of individuals is not an association. it has neither unity of method or purpose, nor the power of perpetuating itself, nor continuity of membership; it may be orderly in its ephemeral existence or it may be a mob. As a means of forwarding any undertaking it is, of itself, a monstrosity, and a possible menace to the public good, under the magnetic sway of some unscrupulous, fanatical or unwise leader. Spiritualism has had enough of such heterogeneous, unorganized aggregations great and small, pervaded as they usually are with abnormal individualism and chaotic thought. Association necessarily implies organization. Association is the "union of persons in a company or society for some particular purpose" says Webster; and no associative work can be carried forward except there be a basis of agreement and an orderly procedure, step by step. This necessitates organization and leads up to the unity we are contending for. Let there be a clarifying of the whole subject and a complete and general understanding among all interested as to what is meant and as to the advantages and purposes of this proposed unity, this organized associative scheme through which devoted Spiritualists are seeking to give fresh energy to the Religion of Humanity and out of which is to come the Church of the Spirit.

A Typical Case.

To those in search of a good, old-fashioned evangelical advocate of special Providence, we commend the Rev. W. T. Meloy, of the First United Presbyterian Church of this city. In a sermon on the Cronin murder, lately preached, he said:

"It is seldom that Providence permits the guilty to escape. In olden times, instead of our jury system, the guilt for a crime was decided by the casting of lots. It was no accident that the lot fell to the guilty man. It was Divine direction, and God is no less interested in the direction of justice to-day than he was then. It was no accident that the horse which bore Cronin to his death was white and had peculiarities by which he was afterward recognized. It was no accident that the body was found in the basin, and it is no accident that the perpetrators of the crime are now on trial for their lives. It was no accident that Cronin's teeth were decayed so that the body might be identified. All these things were as much a part of the Divine Providence as the falling of a sparrow, and the falling of a single sparrow is as much a part of the Divine Providence as a revolution in the world."

How some self-styled Spiritualists would dote on Brother Meloy as a member of their fraternity. Such men as Meloy make such Spiritualists as Charles S. Ford, Sr., whose "original essay" in our Boston contemporary we commented upon last week.

Knowing that the Irish "Triangle" would decree the death of Dr. Cronin at some indefinite time in the future, and knowing they would succeed, with the aid of the Devil, in their hellish conspiracy, God set to work with great cunning to lay plans to discomfit the murderers after they had accomplished the death of the rashly brave and honest Irishman. He injured the intended victim's teeth long before the latter joined the Clan-na-Gael or was even known by name to the murderers, in order that the putrifying corpse might be recognized. Think of it! How many times Dr. Cronin must have used robust language when suffering with those teeth, little dreaming that even then God was at work weaving the web which was finally to enmesh his murderers. Then, too, reflect upon the splendid patience and foresight of God, His painstaking attention to details in that white horse business. Trace God's personal attention and care in this. See how He caused a white colt to be born years ago, preserved it from the ravages of distemper, glanders, pneumonia and other diseases which beset the equine family. Note how He finally steered the beast into a Chicago livery stable for the express purpose of having the animal used by the murderers. As against the Devil and the Irish conspirators, God was powerless to prevent the cruel murder of a noble man. Knowing, however, that Dr. Cronin would be enticed to his death by an appeal to his humanity and the plea that his professional services were needed, God stimulated the curiosity of a woman — Mrs. Conklin—to look out of her window and carefully observe the singular looking horse which drew the vehicle that carried the big-hearted doctor to his fate. Little did Mrs. Conklin think, when curiously inspecting that white horse, that she was but the passive medium who, under God's influence and direction, was helping Him to wreak his vengeance on the Clan-na-Gael conspirators.

How puerile, inane and idiotic to rational people in the closing years of the 19th century must be the arguments and affirmation of the Meloys among evangelical Christians and the Fords among the so-called Spiritualists. In either case the symptoms of moral insanity are clearly apparent and in aggravated form. Yet a donkey is good in his place; even his bray may subserve some beneficent purpose, and it is not for us to fix his office or trace the moral and psycho-therapentic potency of his sonorous sounder. We venture the opinion, however, that it is Meloy's conception of God which is loosening the grip of Christianity upon the world; and that Ford's "gods" (spirits) are the chief obstacles to the development and diffusion of psychical knowledge and the upbuilding of a rational, religious Spiritualism calculated to fit man for life here and hereafter.

"Two paths," as Prof. Swing artistically and forcibly puts it, "lead toward unity. The one way is to make all doctrines and forms exactly alike; the other, to grow greater men, in whose powerful minds the little shall not encumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts also to go back to dust. Nature or God is combining the two methods. Many ideas which once made discord are being withdrawn, and many minds which could not detect the existing harmony have also been withdrawn from this life. Ideas and men have alike fallen like the dead leaf. Reason and death have often been partners in rebuilding our Christian civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this, because the dates being changed we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children. Thus the graves of small ideas are always attended and assisted by the graves of small men."

A Model Medium's Views.

Mrs. Dwight of Stafford, Conn., is known and beloved by thousands of people in New England and elsewhere. At Lake Pleasant camp, where she goes every summer, no one is more welcome. Mrs. Dwight is an excellent medium and healer, and while cheerfully and lovingly doing the homely tasks so essential to the well-ordered Yankee household, she finds time every day to minister to afflicted minds and bodies. She is a type of a class of mediums the JOURNAL has striven to increase; mediums who do not look upon their gifts as accessories for mercenary ends, who are content to do their part of life's daily duties, and who find time, while thus engaged, to use their medial gifts in a way to make the world both wiser and better. The approbation of such readers as this good woman is very precious to us in our work and we don't hesitate to say so. In a letter renewing her subscription Mrs. Dwight writes:

"I have been very much interested in the articles which have been in the JOURNAL in response to the editorial on "Unity," published a few weeks ago. In the November 2d. issue of the *Banner of Light* is an article (Organization) in which it seems to me the writer is one of the kind spoken of as 'Having eyes they see not neither will they understand,' for to my mind he has a distorted view of the matter or wilfully misinterprets the articles referred to in the RELIGIO PHILOSOPHICAL JOURNAL. I find the JOURNAL a household necessity and would not willingly be deprived of it."

A Wrathy Pope.

A week ago last Sunday there was read in all Roman Catholic churches in America, and presumably throughout the world, the public protest of Pope Leo against the erection of the statue of Bruno in Rome. That the head of the church is mad all over, and that his anger is intensified by a realization of his waning temporal power in Europe, is clearly apparent. Speaking of those who promoted the Bruno monument enterprise the Pope hurls these words upon them:...."As if they had not already accomplished enough of ruin during so many years, behold, with the design of surpassing themselves in audacity, they determine to raise a public monument for the glorification before posterity of the spirit of apostasy against the church, and for the purpose of teaching that they desire a war to the death against Catholicity, that such is the design of the plotters and of the chief fomenters of the undertaking the affair tells of itself. He whom they load with honors is a man twice apostate, judicially convicted of heresy, and a rebel to the church up to his last breath." To still further support his argument that the monument is not to honor Bruno but to mark an epoch of increased virulence against the holy church, Leo continues:

"It is not his noble deeds, his signal services to his country; his talents were to feign, to lie, to be devoted solely to himself, not to bear contradiction, to flatter, to be of a base mind and wicked heart. The extraordinary honors, then, rendered to such a man can have only one sense, one meaning—namely: that it is proper that all life be spent outside of doctrine divinely revealed, outside of the Christian faith, and the minds of men be withdrawn entirely from the power of Jesus Christ. This, without contradiction, is the aim and work of the evil sects that are endeavoring with all their might to separate nations from God, and that are attacking with infinite hate and extreme desperation the church of the Roman Pontificate." The tottering potentate tells what sustains him amidst the decay of power and travail of spirit:

"Under the weight of such bitter cares and such great anxieties we should be overwhelmed, especially considering our advanced years, if our soul were not raised and our strength not sustained, both by the assured hope that Jesus Christ will never deprive His Vicar of His divine aid, and by the consciousness of duty which sacredly admonishes us that we ought to bend so much the more steadfastly to the helm of the church the more violently rage the tempests excited against her by hell. We have, then, rested all our hope and all our confidence in God, since it is His cause that is at stake, and we trust in the urgent prayers which, with all the zeal and all the ardor of our soul, we address to the great Virgin, help of the Christian people, and also to the blessed princes of the apostles, Peter and Paul, under whose protection and power the holy City of Rome has always happily rested."

In his emergency he relies on the same God as does Presbyterian preacher Meloy of Chicago and upon the first cousins of Spiritualist Ford's "generals" and "gods." He concludes his pious bull as follows:

"Let the Romans, then, let all Italians, let all Catholics everywhere cease not, by prayers and every kind of good works, to ask of God that He may mercifully abate his anger, provoked by so many odious crimes against the church, and that in his compassion He may graciously grant to the common prayers of the good the peace and salvation they humbly implore."

That Remarkable Case.

On the third page of this issue, under the title "A Remarkable Case of Identification," appears a translation from the German by a valued friend. It is not published because of its intrinsic value as a contribution to psychic science or as proof of spirit manifestation; for neither of these has it any value. It is utilized to point out the folly of a novice in rushing before the public with assertions as to discoveries and facts in a field of which he has been wholly ignorant up to almost the hour of his suppositious enlightenment. Mr. Burchert will be wiser one of these days and then we hope he will be ready to acknowledge his indiscreet precipitancy. As to his experience in slate writing, we can offer no opinion, as his facts are not sufficiently expanded; but of his experience with Mrs. Patterson in materialization we have very positive opinions and they do not agree with those of the fresh convert. We think that, with hardly an exception, the JOURNAL'S Pacific coast readers will smile incredulously at what he accepted in good faith at the Patterson performance. They know too much of her to credit his evidence. The picture trick is stale in this country; few now have the audacity to attempt it, so familiar has it become. Still, we can see how this unsophisticated seeker may be a very able man and yet be deceived. What astonishes us is the feature which Dr. Cyriax considers a remarkable test of identification. Even the slightest analytical examination of the case will banish its apparent value. Dr. Cyriax's suspicions should have been at once aroused by the very thing which seems to have clinched his convictions. He assumes it to have been impossible for Mrs. Patterson and her confederates to have obtained the biographical sketch of Prof. Heinrich Alting except in the ostensible manner of its receipt. Dr. Cyriax has lived in America and must be aware of the widespread dissemination of encyclopedias in this country. The style of the biographic message is enough in itself to have shown from whence obtained. In Vol. 1. *Encyclopedia Britannica*, page 642, is what appears to be the identical sketch given by the alleged spirit with the exception of the days of the months on which he was born and died, and these were no doubt in the book from which Mrs. Patterson coached her "spirit." In view of the ready access to encyclopedias, Dr. Cyriax's last paragraph seems more like a bit of shrewdly disguised irony than an argument to support the genuineness of the message. We know Dr. C. to be an able and zealous Spiritualist, and therefore we are the more astonished. Such careless work and loose affirmations, on the part of editors and others is a great obstacle to the healthy growth of Spiritualism.

Whatever criticisms may be justly made upon Gen. Butler, and they are many, he is one of the most remarkable men of the age. He has the gift of divining the right thing at the right time. He solved the negro question in the early part of the war by declaring him "contraband of war;" he sent to their own homes the respectable women of New Orleans—who were constantly insulting Union soldiers—by an order declaring them 'women of the town" if caught on the streets after certain hours. Everybody knows the story of his attaching the driving wheel of a large factory in Lowell to secure a poor girl's wages. And now comes a suggestion—the greatest, grandest of all his incisive intuitions. We are indebted to our friend, Prof. Turner of Jacksonville, for the facts. In a letter to a Jacksonville paper he says:

"Since printing, not publishing, a few extracts from my note books for the criticism of intelligent friends, in which I define without discussing or illustrating it, what is, in fact, the sole basis of all true American law, religion, philosophy and education, my attention has been called to two remarkable prophetic utterances in the same line of thought. One is that of Gen. Butler, delivered at the anniversary of a Maine college, and which, he tells us, is the product of his most profound, legal thought for the past ten years. According to the report of it, he proposes the immediate union of Canada and all other English-speaking or peace-loving republics on this continent with the United States. That these shall also form a practical peace alliance with Great Britain, India Australia and all other English speaking peoples around the globe, thus forming a co-operative peace society; belting the globe with intelligence, wealth, arts and arms sufficient at any moment to command the peace of the world, by simply declaring non-intercourse with any nation that will not keep it; while all other peoples are left perfectly free to govern themselves and do for themselves just as they please, provided only that they shall not declare war against their neighbors, but settle all their national difficulties by just arbitration. This would at once render all the immense armaments, armies, and navies of the world wholly a useless thing of the past, and restore all their immense resources and activities to the production of wealth instead of its destruction."

The New York *World* has been stirred up with zeal for the religious welfare of the people of that great city. A squad of reporters was sent out on the first Sunday of October for the purpose of visiting 300 or more churches, with instructions, among other things, to ascertain how many persons were found congregated therein on that day. The report returned was that 264,526 were on that date in attendance upon gospel ministrations. Assuming that the population of the metropolis is 1,700,000, the *World* regrets to say that "the proportion of church communicants is not what it should be," in fact over one million and a half do not avail themselves of sanctuary privileges. It would be interesting to know what the church-seating capacity of New York is—whether, if a million of the stay-aways could be persuaded to go to church, there would be room for them. If the average church-goer happens to see his own church well filled he goes home with a self-satisfied feeling as though all the world beside had been there, never realizing that those who don't go as compared with those who do go are as a thousand to one. The truth of the matter is that the speculative creeds which formerly had such grim hold upon the people have little by little been losing their power. A newer leaven is at work among the masses and all in good time the Church of the Spirit will be evolved from the chaotic conditions now prevalent.

An example of "brother going to law against brother" is just now manifest in Chambersburg, Pa., a suit having been commenced there between two factions of the United Brethren Church, which was rent in twain in May last at a session of the general conference. The split was occasioned on account of the adoption of a revised constitution which allowed members of secret societies to become members of the church. The suit is between rival claimants to church property. The complainants are those who upheld the action of a majority of the general conference, and the defendants are seceders therefrom. They are the anti-secret society faction and have caused a good deal of trouble in different places, asserting their claims to church property by force in several instances. In some cases the brethren have barricaded the churches against each other and even come to blows. The present suit is proposed as a test case, the best legal talent having been employed by both factions, and all have agreed to abide by the decision. "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

It is not a very discreet piece of business to frighten mourners at a funeral, though perhaps a person should be pardoned for doing so if the funeral happens to be his own and he is knowing to it. But this was the fact and Jeremiah McCarthy of St. Louis, was the offender. After a long illness he departed this life, to all appearances, on the 16th ult., surrounded by his wife and family, and the parish priest was also present All day Wednesday the friends of the departed watched the remains, and the neighbors came in Wednesday and Thursday nights to smoke their pipes and talk over his virtues. On Friday all the arrangements had been made for the interment, and a group of friends were seated about the coffin; but all of a sudden they were scared almost out of their wits first by noticing the eyes of the dead man to open and close, and next to put up his head and look over the side of the coffin. The company fled in dismay. The physicians were summoned, and the funeral will not proceed for some time to come.

Something of a stir was created in the staid old orthodox congregation of the Westminster Presbyterian church of Rockford, Ill., by Prof. E. L. Curtis of the McCormick Theological Seminary, on one of the Sundays of last month, by a rather unorthodox statement in his sermon. He affirmed it as his belief that the book of Job is nothing but a good piece of poetry written by some devout and pious old Jew while he was in exile somewhere. He believed that the book was a parable only, and that Job and the other personages mentioned therein were but creations of the poet's fancy. There was an uneasy rustle throughout the audience and nothing more. The earth didn't open to swallow anybody up but we are afraid that the Professor will be summoned to appear before the inquisition.

The devoted sincerity of the native Buddhists is apparent, their aim for a higher life sincere, their knowledge of modern thought striking. With just appreciation for the noble and tender aspects of this highest of all the ancient faiths, its hopeless view of our life on earth, its mystic rebirths and other features which will not bear the test of either the large knowledge or fine insight of our time, show that Buddhism cannot be the coming religion, certainly not in this western world.

PUBLISHE'S PROPOSALS.

To be Read and Acted upon by Every Well-wisher of the Paper.—Valuable Suggestions.

The publisher is always wide awake to suggestions, especially when accompanied by evidence that his adviser means business, as in the instance now referred to. Mr. Andrew J. Graham, principal and proprietor of the Standard Phonographic Depot and Academy at 744 Broadway, New York, in settling his account for a book purchase, incloses two dollars extra for ten copies of the JOURNAL, to be sent weekly until the sum is exhausted, and says:

"I propose to mail these extra copies to friends whom I hope to interest in the RELIGIO-PHILOSOPHICAL JOURNAL and induce them to subscribe. This plan I prefer to your plan of sending you names to receive the JOURNAL free for a time, provided your correspondents write to such names informing them of the sending of the JOURNAL. I would suggest that your old-subscriber friends who do not preserve their copies of the JOURNAL should send them to persons whom they wish to interest, and *to render such documentation more effective*, let there be distinctly marked, on page 4, the paragraph offering, "For Fifty Cents," to send the JOURNAL for twelve weeks. One thousand earnest lovers of the spiritual cause, wishing to impart somewhat of the good they have received, might thus aid you *and their friends* by 52,000 documentations. This would very probably bring several thousand new subscribers, and each of such old-subscriber friends would be happy in the consciousness of having done something to spread the light, and that the copies thus sent will do a thousand times more good than if retained and suffered, sooner or later, to go into the waste.

"Those wishing to preserve their copies of the JOURNAL and wishing to join in this documentation crusade, a valuable missionary work, may, in many cases, adopt my plan of getting extra copies to send to their friends. A thousand of us may thus aid the cause by 100,000 documentations."

Two Months Free! The RELIGIO-PHILOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only $2.50 per year for a large eight-page weekly, made up almost entirely of original matter nowhere else obtainable.

To every subscriber, now on our list, who will send in one new yearly subscriber with $2.50 we will give, *on request*, a copy of Mrs Duffey's splendid story, "Heaven Revised," one of the most rational and instructive accounts of real life in the Spirit-world ever published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid missionary document.

A copy of "The Watseka Wonder," an account of startling phenomena which occurred in the case of Lurancy Vennum some years ago, will also be sent to *all new yearly subscribers whose subscriptions are received before January* 1, 1890. This case created a profound sensation when first published in the JOURNAL some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPHICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Coues before the Western Society for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful attention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the JOURNAL before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

The Assassin in Heaven.

Colonel W. C. Goodloe, a member of the National Republican Committee at the time of his departure, is now in heaven. Last week, Friday, he was in good health and passed as a high-toned gentlemen. He lived at Lexington, Ky., and so did Colonel A. M. Swope, also prominent in social and political circles. Colonel Swope is now in hell. This is how these gentlemen departed so suddenly by different routes to different countries: The two colonels did not love one another; they met by chance in the post office. Col. Goodloe drew a dagger with the evident intention of using it. Col. Swope seeing this drew a revolver and fired, missing his antagonist. Col. Goodloe then plunged his knife into Colonel Swope, chasing him around in a circle and driving home the steel no less than thirteen times. Though mortally wounded, Col. Swope managed to fire again, and this time hit his enemy. Swope fell dead in his tracks. Goodloe went home and expected to recover; but on the following Sunday, while Swope's funeral was in progress, he died. He is the lucky man of the two, for just before dying he was received into the Episcopal church. He got the bulge on Swope with his knife and sent m to hell; then, finding his own wound mortal he repented, became a good Christian, his sins were washed away and he entered heaven amidst the joyful shouts of the angels and archangels. They sang praises and thanks to God that another soul was redeemed, that the assassin so quick with his knife had also been equally expert in getting into heaven. Swope is of course in hell, and this will intensify Goodloe's happiness and make his halo fit better. Nice Christian country, nice religion! What a shame that the Episcopal and Presbyterian pews are rebelling against the good old orthodox religion, a religion which can pick up a red-handed murderer and express him into heaven on the "vestibuled limited" before the devil has got the furnace heated for his brother politician. The orthodox malcontents should be enjoined by the courts from meddling with a religion which possesses such incentives for rapid transit, and quick returns for repentance.

The sixteenth annual convention of the National Woman's Christian Temperance Union was formally opened Friday, Nov. 8, in Battery D., this city, and although the weather was inclement and unpromising it did not deter the zealous and determined women, representing all parts of the Union and the Canadas, from assembling at the appointed time to attend to the work laid out for them to do. The Armory in which the convention was held was profusely decorated for the occasion, the roof being almost hidden by the flags which covered the arching beams, and around the galleries were shields bearing the names of the States represented, and beside each the silk or satin gold-fringed banners of each State organization. On the west side of the auditorium was stretched an immense canvass bearing this inscription: "No sectionalism in politics; no sex in citizenship; no sectarianism in religion; but all for God, for home, and native land." On other sides of the room were equally appropriate inscriptions, the banner of the world's organization conspicuously crowning the whole, and the windows were all heavily festooned with the national colors. Forty-four States and Territories were represented. Great Britian sent delegates as did many of her dependencies, and it is probably correct to say that a more imposing and important convention of earnest thoughtful, noble women was never before assembled on either continent. Reports were received from every State and Territory including Alaska, the District of Columbia and some foreign lands, so that the question "What is the W. C. T. U. doing anyhow?" was answered very emphatically. The entire proceedings were of great interest, of which a mere newspaper paragraph can give but a very feeble idea. The speakers were able, self-possessed, eloquent, and the president, Miss Willard, in her opening address surpassed, if possible, all previous efforts. The convention continued in session four days, and was an event long to be remembered, even in Chicago.

It would appear, if reports from New York are correct, that the exposure of Mrs. Cobb, the "materializing" medium of Ohio, at Buffalo, by the camera, has been more far-reaching in its results than was anticipated. Mr. Innis, a confiding gentleman from Pennsylvania, was induced to supply the funds to start the *Celestial City* in New York. Having been duped and bled by the Cobbs prior to the exposure, he very naturally felt called upon to publish the facts of the Buffalo episode in his paper. This did not please the Keelers and the gang of tricksters who were using the innocent man from Oil City all unbeknown to him. But as he was footing the bills and was also proprietor, he had his own way for once. The ontcome of it all is that he has bought some experience at large cost and left the paper to its fate. It is said he has shaken the dust of New York from off his feet and bidden a sad farewell to Lincoln, Grant, and the host of illustrious spirits who were engaged with him and the Keelers in conducting the alleged newspaper. Unfortunately he did not quit in time to prevent being lariatted and legally corralled by Rev. C. P. McCarthy.

Our old-time friend and whilom contributor to the JOURNAL, Dr. N. B. Wolfe, lately received an ovation at the hands of his London admirers. The reception was managed by James Burns of the *Medium and Daybreak*, who reports in his paper that the affair was a great success, with nearly one thousand present. A testimonial address was prepared and read by Thomas Shorter, a veteran Spiritualist, and unanimously adopted by the enthusiastic assemblage. Dr. Wolfe made a characteristic speech, which Mr. Burns says was delivered under deep emotion and received with hearty applause. Dr. W. is probably ere this once more at his home in Cincinnati.

Dr. Alice B. Stockham of Chicago, author of "Tokology," is traveling in Europe. In a letter dated October 16th, from Toula, Russia, she tells us briefly of her visit with Count Tolstoi and his interesting family. She says "Tolstoi believes the doctrines of Spiritualists but not in manifestations." He is writing a book upon all religions and purposes to treat of Spiritualism. We trust Dr. Stockham will furnish the JOURNAL'S readers with an account of her visit to, and impression of, this remarkable man.

Last Sunday about a dozen pulpits in Chicago were occupied by women, delegates to the National W. C. T. U. How sad St. Paul must have felt as he gazed upon the scene, especially sad and even somewhat irritated, because not only was his injunction to the sex disregarded, but these women were sweepingly denouncing the use of wine in any and every case, thus antagonizing his position on the drink question. Verily, verily, the world is going to the demnition bow-wows now that women are crowding into the pulpit, holding monster conventions and even daring to have their own bank accounts and asserting their equality with Paul and nineteenth century men.

Dr. H. W. Thomas devoted his sermon, last Sunday, to the Pope's late allocution referred to in another column. The popular preacher was at his best in defending liberty of thought and speech—for, like Bruno, he has been declared a heretic by a Christian sect. Had he been a contemporary of the Italian he would no doubt have burnt with him. Dr. Thomas's audience cheered him repeatedly and could hardly be restrained. Let Rome beware how she plays with the forbearance of loyal Americans! This is the lesson to Catholicism taught by the sentiment displayed in Thomas's vast audience.

"The Trinity, as held by the orthodox church, should never have been formulated, or, if formulated, should have been sustained only as a poetic figure." This was the utterance last Sunday, not of a materialist, Spiritualist or non-religionist, but of Prof. David Swing, and formed the opening sentence of a powerful discourse against the existence of the Holy Ghost as a separate being.

GENERAL ITEMS.

Mrs. E la M. Dole, the popular medium, will be at 742 West Madison street, near Lincoln, during December, where she can be addressed, by parties wishing to make appointments, by letter only.

Dr. S. A. Thomas, has removed from La Grange to Angola, Indiana. He has left the practice of medicine and has made preparations to enter the lecture field in the spiritual cause, and magnetic healing.

The summer hotel known as the Bay View House, at Queen City Park, Burlington, Vt., was burned to the ground on the evening of October 26th. This hotel and park is where the Vermont Spiritualists gather every summer.

The Carrier Dove says that John Slater continues to draw immense audiences at Metropolitan Hall, San Francisco. People have to be turned away, standing room even not being available. Slater is certainly the most remarkable psychic and medium now giving platform exhibitions.

Mrs. R. C. Simpson, the well known medium who spent several years in Chicago and endeared herself to many by her upright and sincere methods, has moved from Dakota to Centralia, Washington. Mrs. Simpson hopes to regain her health and writes encouragingly of the climate.

W. A. Mansfield is reported to be much improved in health by his stay in Michigan. He expected to have returned to Chicago ere this, but has been prevailed upon to stop over in Grand Rapids for a few days, where he first started out as a medium to give his old friends an opportunity for sittings.

Mrs. J. Lindsey formerly of Grand Rapids, Michigan, is now located at 51 Olga street, (Lake View) Chicago. Mrs. Lindsey is said to be a good clairvoyant and has a somewhat unique phase of mediumship. She appears to be a lady of much natural refinement, holding exalted views of Spiritualism. We are authorized to say she will give sittings at private residences.

A trustworthy correspondent on the Atlantic coast writes: "Do you know that Madame Dis De Barr has gone to Europe? At last accounts she was in London intending to go to Paris. She is a devout Catholic, frequently going to confession....She travelled under the name of Henry; has claimed that she is married to Mr. Marsh, and now most probably assumes that name."

All those suffering from coughs or colds should take Dr. Bull's Cough Syrup. 25 cts.

Why pay fifty cents for a bottle of turpentine, when Salvation Oil sells for only 25 cts.

Boils, carbuncles, and other skin eruptions indicate that the system is endeavoring to reject poisonous acids, and that Ayer's Sarsaparilla is imperatively needed. It is the most reliable of all blood medicines. Ask your druggist for it, and take no other.

Mr. John Wm. Fletcher lectures in Brooklyn, N. Y., in November. Philadelphia in December. In Bridgeport, Conn., and Brooklyn in January, also March, May and June. In Springfield, Mass., in April. Address 142 W. 16th St., New York City.

Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and represents its vestibuled limited train at that point in the foreground, it obtained possession of the water-color and the copies made therefrom. The latter are printed in color, 15½ by 22 inches, upon paper 22¼ by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address.

Address, with postal note or postal money order for the amount, O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

The New Photography.

Photography is certainly a most interesting and delightful study, and the results obtained by means of the improved system of film photography are so beautiful, and the apparatus employed so simple, it is no wonder thousands of our most cultured people are becoming enthusiastic amateurs. The most ingenious, and it seems by far the most popular camera in use among experts and amateurs alike, is the Kodak. It is a complete photographic outfit, with material for making one hundred negatives, and so compact and neat in appearance that any lady can carry it without making herself in the least conspicuous. The Eastman Dry Plate and Film Co., of Rochester, N. Y., are the makers, to whose advertisement we call attention in another column.

OVER 700 KINDS AND SIZES FROM $10.00 TO $75.00
THE GENUINE ALL BEAR THIS TRADE MARK. BEWARE OF IMITATIONS.

GARLAND STOVES AND RANGES

"The World's Best"

PAINLESS EFFECTUAL
BEECHAM'S PILLS
THE GREAT ENGLISH MEDICINE
WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costivenes, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who,* (if *your* druggist does not keep them,)
WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

GRATEFUL—COMFORTING.
EPPS'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & CO., Homœopathic Chemists, London, England.

ELY'S CREAM BALM
Gives Relief at Once For
COLD IN HEAD.
—CURES—
CATARRH
Apply Balm into each nostril.
ELY BROS., 56 Warren St., N. Y.
THE CURE FOR CATARRH COLD IN HEAD HAY FEVER DEAFNESS HEADACHE ELY'S CREAM BALM 50c.

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I wish to employ a few ladies on salary, to take charge of my business at their homes. Entirely unobjectionable; light; very fascinating and healthful; no talking required; permanent position; wages $10 per week in advance. Good pay for part time. My references include some of the best, well known people of Louisville, Cincinnati, Pittsburg and elsewhere. Address with stamp MRS. MARION WALKER, 4th and Chestnut Streets, Louisville, Ky.

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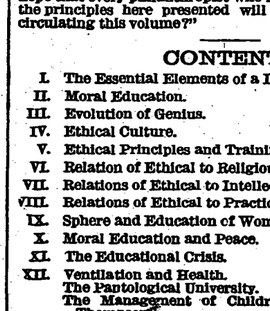
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Passed to Spirit-Life.

Passed to a higher life, Millie, only daughter of Avery L. Thompson, Sioux City, Iowa, aged eight years. Little Millie was quite mediumistic, and her parents have the assurance that their dear child will often come to them in their home circle, and comforting will be the thought that although she is not with them in the body, she is in spirit and will guide and comfort them. The Rev. Miss Safford conducte dthe funeral services in a sympathetic manner. C. A. F.S.

Voices From the People.

AND

INFORMATION ON VARIOUS SUBJECTS

A Vision.

I dreamed a dream. After long hours of pain
And parting, I had died, and lived again;
And floating somewhere far beyond the skies,
Had found the guarded gates of Paradise,
Where, to the angel of the flaming sword,
I showed my pass, signed, "Servant of the Lord."

"Enter!" the angel cried, "and have no fear;
Friends of your friend are always welcome here."
I bowed; the doors flew open wide; I heard the singing,
And saw the blest, through golden ether winging
As thick as, when an earthly sunbeam floats
Across the room, within it dance the motes.

There was the banker, who, from fraud-got store,
Had left a deodand to endow the poor;
The grim inquisitor, whose pious zeal
Showed heretics the flames he'd have them feel;
The gallows-houselled felon's scarce-won wraith—
For what are hope and charity and faith?
Yet, of all those who taught mankind to rise
Above this sordid world of woes and lies,
Of those by whom man's progress was begun
In love and wisdom, I beheld—not one.

My spirit sank. "Ah, sir!" in grief I cried,
"Have you no souls of nobler sort inside?
I dare not seek to live with such as these;
Where are Aurelius, Zeno, Socrates?
Spinoza, Galileo, Darwin, where?"
The angel answered, pointing downward, "There!"
I turned and fluttered that way in affright
And reached, at length, a scene of softer light,
Where those I sought and more, with sober mien,
Were gathered, talking, active, but serene.
Voltaire advanced and, pointing to the door,
Said, "Welcome, friend, to sheol—hell no more.
These souls you see, the friends of all their kind,
To make the worst of evil had no mind,

And, truth to tell, had doubted, from the first,
That there could be a region so accursed.
Yet finding that, in fact, some things went ill,
Put forth their practised energy and skill,
Improved the climate, drained the lake of fire,
Talked to the fallen angels, trained the choir,
Put down bad language, stopped theology,
And made the agreeable limbo that you see."

—*From the Academy.*

For the Religio-Philosophical Journal.

My Creed.

EDGAR A. HALL.

I adore the Mighty Maker
Of this world in which we dwell,
But I'd execrate a being
Who would send a soul to hell—
Who would thrust a helpless spirit
Into everlasting fires,
Or would curse a generation
For the error of its sires;

Who would have the seed of Abram
His affections hold alone,
And would let the blood of bullocks
For their wickedness atone;
Who would butcher tribe and nation,
Slaughter all except the Jew,
Simply for the non-acceptance
Of a God they never knew.

Who would lay a plot so dreadful
As the great "salvation plan,"
Making innocence to suffer
For the sinfulness of man,
Has the baser human passions
Rage and jealousy and hate—
Though enshrined in creeds and temples,
Such a God I'd execrate.

Omro, Wisconsin.

The author of the above writes us that he is but sixteen years of age, and we publish his stanzas as a pretty good piece of work for one so young. Now, having made known his creed, we would like to see our boy-friend turn his attention to the brighter side of it and see what he can give us to show in what way he adores the Mighty Maker. To dwell much on the execration of a bloodthirsty, vindictive God, and perhaps purely of the imagination, is not the best way for developing our own natures. To hate wrong is right; to build up character by the cultivation of the kindlier feelings is righteous. Think along the line of moral and spiritual elevation and give the world the benefit of an ennobled and well-directed muse.

OUR POLYGLOT EXCHANGES.

El Bien Social.—This is a paper published fortnightly in the City of Mexico and distributed gratuitously for the instruction of the people, by the Mexican Philanthropical Society. The compilation of original and selected articles is carefully made so as to form a compendium of the good, the useful and the true for those whom the society wishes to reach. The whole aim of the society is humanitarian—the establishment of asylums, schools, etc., and the promotion of every enterprise that shall contribute to both alleviate and elevate the masses and further *el bien social* (the social weal) of the people of that great city.

El Espiritismo.—"Of the making of many books there is no end," said one anciently, the same may be said of spiritual papers in these latter days. From Chalchuapa, State of Salvador, Central America, comes a new one launched in that country upon an uncertain sea, having for its title "El Espiritismo," and J. de Jesus Morales is the responsible editor. In his prospectus he says:

"Perchance a thousand obstacles await us in the march of our undertaking as has always been the case with everything new and unknown; but no matter, the Creator of all things will favor and crown our effort, giving us all that strength and decision which characterize men of good faith who labor for the benefit and advancement of the human race." This was in Vol. 1, No. 1. Later numbers indicate that the editor did not reckon without his host for his paper has been abstracted from the mails, copies have failed to reach his subscribers and he calls loudly upon the proper authorities to investigate the matter.

El Laico.—This is the name chosen for a new spiritual paper that first made its advent on the 4th of August last in the city of Mazatlan, State of Sinaloa, Mexico. Modesto S. Gonzalez is the editor and in his modest introductory editorial he says:

"On taking upon our shoulders a burden in every sense superior to our strength it has not been our purpose to make an exhibition of wisdom, for we have none to display, and if our humble sheet takes the title of "Laico" (layman) it is because a layman we must be to have the daring to enter the arena of so many illustrious personages and skillful writers; and we ask not only the indulgence of our countrymen and friends but that of the cultured of the entire world.... We are endeavoring to rend the veil that conceals the invisible world, in the midst of which we live, but if that be not possible, we shall try to raise it a little so that our brethren may have the opportunity for seeing and knowing that the dead live and will ever live, and that we can hold intercourse with them. This is our object, our aim, our most ardent desire. Fear not, dear friends. To you this may seem a chimera, an absurdity, and mayhap you will think we have lost our reason; but we assure you that we are not mad, that what we affirm is neither paradoxical nor chimerical, but is a truth proved by a multitude of evidences obtained in all portions of our planet which we will duly give to our readers. And those who doubt, and wish to know the truth, by study and practice will find for themselves evidences of it still more conclusive."

La Ilustracion Espirita of the City of Mexico, for October, is at hand, a monthly publication of thirty-two pages, full of entertaining and interesting matter. It is the oldest, largest and best representative of the spiritual press of our neighboring Republic, and its editor Gen. Refugio I. Gonzalez is not only a zealous but an indefatigable worker. For years his great battle has been with the Romish hierachy of that country and he has fought with great valor and given no quarter. During the last year he has been having a tilt with the Protestant press of which Mexico has but a feeble representation. Instead of being grateful to him for the stalwart blows he has inflicted upon the common enemy, they turn upon him. *El Abogado Cristiano* is a Methodist illustrated monthly with which he has had an animated controversy and which gained nothing by the tilt. Making mention of that paper in the number before us the Ilustracion Espirita comments as follows:

"In No. 15 of last month, an item under the head of "Spiritism and Insanity," that publication appeals to the old chestnut of trying to make its subscribers believe that this belief leads to insanity, and to that end invents arguments so absurd and commonplace as to put in doubt either the good judgment or good faith of the writer. In either case we are compelled to say to him, as our only answer, that if his absolute ignorance in the matter has led him into writing such absurdities he ought to avoid the ridicule which talking of what he knows nothing about exposes him, and if he writes in bad faith, he may himself infer the consequences."

The same paper copies, from *La Luz del Alma* of Buenos Ayres, this address to the Protestant press of that country: "Dear brethen, take a step forward and leave off playing the harp of David. Human progress, the sciences and intellectual perfectionment all demand it. Do not follow in the wake of Catholicism by shutting yourselves up in another *non possumus*."

Le Messager of Liege, Belgium, reaches our table with great regularity, and although small contains *multum in parvo*. It does the honor of frequently crediting many articles to the RELIGIO-PHILOSOPHICAL JOURNAL, and in turn we desire to copy the following from a recent number, which we find under the head of "The Advantages of Photographing Deceased Persons."

"A wealthy young girl of London had died, and the parents, desiring to preserve the image of their beloved child, summoned a photographer to have a likeness taken. The remains were placed upon a sofa and a negative was made, which, not appearing sufficiently distinct to suit the photographer he took a second one. To his great surprise he found a marked difference between the proofs of the two negatives and particularly about the eyes, as if they had moved. He gave notice of this to the watcher who in turn called a physician, and the latter appearing upon the scene called back to life she whom they thought to be dead."

O Psychismo, a Portuguese Spiritist Review, monthly, of Lisbon, Portugal. Three numbers of a monthly publication bearing the above title have been received, and of course in the Portuguese language. The contents are embraced in eight pages of ordinary magazine size and is exquisitely neat in its typographical appearance. It says:

"Our modest purpose is to employ our time in the investigation of spirit phenomena, abstaining from controversy, and our programme is summed up in these simple words: 'The editorial corps of *Psychismo* is to be engaged only with the experimental part of Spiritism, abstaining as much as possible from philosophical rambling.'" After soliciting assistance from sympathizers and brethren in the cause the editor concludes by saying: "We are animated by the consoling hope that our appeal will not fail to bring a response, for God who does not permit the stars to cease to shine in the heavens will not consent that generous and privileged souls who delight in the investigation of these sublime problems, shall cease to exist in the world."

Annali dello Spiritismo is the oldest spiritual publication in Italy, being now in its twenty-sixth year, and issued monthly at Turin. It is a marvel of the "art preservative," and its editor is Niceforo Filalete. In No. 7 he was betrayed into the publication of the following account of "A Phenomenal Case of Fasting:

The Montreal newspapers narrate a truly extraordinary case of fasting which, as such, surpasses all the Tanners and Succis of the globe. The account runs that a young woman 26 years of age, Josephine Bedard by name and a native of Lingwick, Canada, has absolutely not eaten anything for seven years, or to be more exact, for two thousand five hundred and fifty days. The physicians do not know how to account for the phenomenon. Josephine Bedard is in the best of health, her normal weight being 125 pounds, and her features by no means indicate abstinence from food. She declares that she never feels hungry, and not only never desires to eat but never thinks of it, and passes the greater part of her time in reading.

Turin is a long way off and it may be that Sr. Filalete has not heard that Josephine turned out to be a pious little fraud. The writer hereof saw her at a dime museum in Boston last spring where she drew immense crowds and was the great marvel for a season. The proprietor of the museum, in good faith, believed that her statement was true until at great expense he hired Dr. Walker, a female physician of some notoriety, to go to Boston and watch the wonderful fasting girl night and day, the result of which was the mortifying discovery that Josephine really had to eat just like other girls, and that he had been deceived and innocently had deceived the public. Josephine devoutly read her Catholic prayer-book every day during the show, but that was the extent of her reading.

Right You Are.

The editor of the JOURNAL is wholly right in his article under the head of "Nationalism." I am in full accord with the stand therein taken against the placing of all industrial enterprises in the hands of our national government. That would be to destroy the citizen's individuality by taking away all incentives to individual exertion to excellence. Under such an arrangement we should be little better than a nation of dummies, coddled and provided for like a lot of helpless children or well fed paupers. To a man of nervous vim and mental force such an evenly arranged-for condition would be absolutely unbearable. His best faculties would grow dull and dormant for want of pushing outlet, until he would become little better than dead punk-wood, lying useless in the forest. The chief charm of existence comes from individual effort to a goal that is to lift to a higher coigne of vantage, and just so soon as incentive to such aim is destroyed this life's happiness would be at an end.

But I wish mainly to speak to the point made in the sentence: "The very men they (the Nationalists) propose to help are the last men in the world who are prepared for or would accept the proffered assistance." "Give him a start and he would be the first to boss it over his less fortunate neighbor."

Right to a dot. Thirty years' experience as a mechanic in shops in England, Cincinnati, Buffalo and Cleveland have given me ample opportunity to learn the quality of my fellow-workmen. Only the other day, when I chanced to say to one of the loudest-mouthed criers-out against the oppression of the poor by the rich, that "the time was fast coming when the country would be divided into landlords and tenants, with the latter little better than the slaves of the others," he instantly responded: "Yes, and when that time comes I want to be one of the landlords!" That tells the whole story of selfish human nature in a sentence. Similarly, a number of years ago, on the occasion of discussion in a labor organization as to the advisability of receiving colored workmen to be members, one of the most loud-voiced reniers for equality, an English molder, fairly roared his objection to fraternization with "——— niggers!" and who afterward told the writer he considered slavery the proper condition for blacks, and that he would "mighty well like to own a good big plantation well stocked with 'em."

Some of the most tyrannical bosses I have ever known were former workmen, and as close shavers in loans of money, rent of rooms and such like on the very hardest terms, were the same. Eight times out of ten, the moment a workman becomes elevated to foremanship or other position a little superior to his brethren, he begins to lord it over the workmen under his charge and put on the masterful airs of a big boss. The very spirit that is the animating principle of all trusts and "soulless" corporations, the spirit of selfish greed, is rampant among workingmen. Let a workman apply for a situation in any shop or factory, and his fellow craftsmen stare him over with chilling looks of repulsion and are glad to see him refused a job from greedy desire to retain all the work for themselves. Let a boss tell his men to hold up, as orders are coming in slow, and a majority will push ahead all the harder in determination to grab the utmost possible allowance to their own advantage, with not a thought about the short supply they may thereby entail on others. Not once in my long career, at times when hands have been discharged in consequence of dull trade, have I known a workman to ask his boss to retain all the workmen and establish shorter hours instead, so as to give every man a share. And yet, till just this thought for a brother's welfare, carried into daily practice among workmen themselves, is inaugurated, the true amelioration of the laboring classes will never be achieved.

The worst feature of it is, and that which most seriously interferes with the program of the Nationalists—workmen cannot trust each other. I have belonged to a number of trades and other labor organizations, all apparently based on the most earnest desire to better the condition of the members, yet, without one exception, they each fell into the manipulation of men of little quicker intellect than their fellows, who made use of their official position to trade into the hands of one or other of the old political parties for money or office—veritable "ward heelers," willing to sell their brethren for a mess of pottage. A political labor organization has almost become a synonym for the grossest fraud and corruption, which is simply to say that rich and poor alike are of the same, selfish, human nature, with only this of difference, that while one has got the plum of fortune the other is hungry to get it.

The only permanent relief, to my thinking, will come with evolution into better education among the laboring classes, and, above all, that broad brotherly love that looks on the welfare of one as the welfare of everyone; evolution that will eliminate the mad competitive spirit that is willing to build fortunes on the neck of a prostrate fellow, and draw men into the Christlike fellowship of the whole world's brotherhood. W. WHITWORTH.

North Dover, Ohio.

Dig Deep, but Aim High.

To the Editor of the Religio-Philosophical Journal.

The leading editorial of the JOURNAL for September 21, under the heading "Treatment of the Obsessed," suggests the necessity of directing the great body of Spiritualists to that source from which all power for good is derived. Too long have the Spiritualists, particularly of America, laid themselves open to malevolent influences by neglecting to recognize a power which has been acknowledged to exist by the best minds of all ages; a belief in which or in whom exerts a wholesome influence over the mind and saves from untoward and unprofitable mental conditions, which often culminate in what is called "obsession."

The extremes into which "systems of religion" have run should not deter us from accepting and practically recognizing a Divine Power, thus protecting ourselves from base controls, whether proceeding from persons seen or unseen. And while we experiment in the fields of science and psychical research, let us bear in mind that the essence of all vitality, though incomprehensible, is not *unapproachable*; this we can do without incurring the risk of being classed with orthodox pietists and without the slightest tincture of superstition.

The position of the ordinary Spiritualist is not a safe one; the superstructure he raises is not based on a foundation deep enough to insure security. He needs an abiding sense of an all-pervading power, eternal and omnipotent, to which it is his duty and profit to render obedience and love. Even our affections need this leaven in order that they may be purified from that selfishness which is the bane of Spiritualism, and from whence many evils have sprung. A recognition of the divine in nature, an endeavor to draw nigh thereto, and an acknowledgment of our dependence thereon, together with that sincerity and truthfulness which is the outcome of honest spiritual endeavor, would furnish that one thing which Spiritualists so generally lack.

The Spiritualist believes in reunion with his now impalpable friends in a world of spirit, and this is well; but this is not the end for which he lives, it is but a circumstance of life. Complete unity with and enjoyment of that universal Spirit of power and peace upon whom all spirits are dependent, should be his highest aspiration, and obedience to the dictates of right his paramount duty. Then his anchor would be cast and temptations to self-aggrandizement and openness to obsession would be alike overcome.

This is simply a matter of fact. I am not "preaching," but talking "science." Spiritualism has been drifting rudderless, and in consequence she has dashed against many a damaging rock. Individual Spiritualists might, if they would, establish character on a basis more noble and enduring than that of self-satisfaction. Let our loves and desires partake more of the character of the divine than of the animal, and our satisfaction at meeting our friends will be more of a divine satisfaction. That has to do with a "higher sphere," to which no would-be obsessing spirit can belong. Our aim has been too low! Let our aim be higher and our characters will rise to correspond with our aim.

THOS. HARDING.

Sturgis, Mich.

Eternal Life—What is It?

To the Editor of the Religio-Philosophical Journal.

The term is usually applied to the existence of beings that pass through death into another state of conscious existence. That human beings in our age of the world do pass through death with conscious mental identity, is now as well established a fact as is the rotation of the earth. Identity and individuality are not the same, though, in that state, as in this; individuality accompanies identity; but from the various forms in which the spirits appear to clairvoyants, individuality seems to be subjective, for some who have been there a long time appear after as children, and as they were in life here. This, however, is not universal. There is, so far as we know, no evidence there or here that that life is any more eternal than this, and as it seems closely allied to this and the earth—which no philosopher considers eternal in duration—it is very uncertain what and where we shall be many millions of years hence.

The old Quaker preachers used to talk about death as a removal into a state of "fixedness," and this is largely the Christian teaching; first, awaiting a resurrection, and then a sentence that fixes the eternal and unchangeable condition; a few to praise God's power and the rest to suffer eternal torment. There is neither philosophy, reason or justice in this idea of eternal life. We might as well say, if we did not know better, that a birth into this life was evidence of its eternal duration, as to attach eternal life to the fact of a new and mental birth into the next stage of existence. The baby is formed and comes here without any mind, and here it gains and organizes a mind, and that organic identity passes through death, leaving the earthly individuality to the earth of which it is made.

Turning this subject into a more scientific channel of investigation we may say, life is a subtile element and like all elements is eternal. We know it enters into all organic forms on earth, and that it seems to have a strong chemical affinity for protoplasm which is found in all, or nearly all, objects having life. We also know that life does not leave the human or animal body when death takes place, but soon finds new forms for manifestation. In this sense we may say all life is eternal, but that all organic forms are, we have no evidence. It is generally conceded that all planetary existence is ephemeral; that our earth, with the rest, will burn out in time; and how any form of organic life which originated in it, can outlast it, is what I cannot conceive of. Yet, so far as I can reach by reason and philosophy, I believe the human soul, the *ego*, is immortal; that as an element which made the earthly and spiritual body and may have made millions before it, it may somewhere in the boundless universe continue to find materials through which it may develop renewed consciousness in an external covering. WARREN CHASE.

Cobden, Ill.

Soul and Spirit.

To the Editor of the Religio-Philosophical Journal.

I notice quite a number of writers (and those who ought to know better) use the word "spirit" in a careless way that is very confusing, if not misleading, to new beginners in the investigation of Spiritualism. Christians, and in fact all who are not Spiritualists, use the word "soul" and "spirit" as though they were one and the same. Spiritualists are the first to separate and define the two. Webster defines them thus: "Soul, noun, the immortal spirit of man; life; intellectual principle." "Spirit, noun, breath, immaterial substance, excitement, vigor." These definitions show plainly that the Christian world know or recognize but little difference between soul and spirit. The Spiritualist dictionary (if there were one) no donbt would read about like this:

"Soul, noun, mind, the part of man that thinks and reasons; the God that dwells within us; a spark or part of the Deity himself, invisible alike to mortal or spiritual eyes, as God himself is invisible. As it is a part of Him—the divine mind, it is immortal, and eternal as is the Deity. Spirit, noun, attenuated or refined matter; the spiritual body of man, invisible to physical sight, visible to spiritual eyes and clairvoyants; the natural body or home of the soul, which it always has, does now, and will occupy to all eternity.

Paul said, we have a natural (physical) body and a spiritual body," not we *will have*, but we already have a spiritual body. This spiritual body permeates the physical in every part, and is an exact cast or counterpart of the physical in every respect. Hence, when the mortal body is cast off, and the freed spirit steps out still inhabited by the thinking, sentient soul, it is readily recognized by those of its friends who have been long waiting its coming, and it likewise recognizes them. Our physical bodies, in fact our whole physical existence, is given us for the purpose of forming the acquaintance and entering into these tender relationships with other spirits of kindred natures, that it would be impossible to do in any other sphere or condition. And it is these relationships, and the experience we acquire while on this earth-plane, that will form the base of our happiness in the world whither we are tending. Our bodies both physical and spiritual, are matter—the spiritual, so attenuated and refined that it is invisible to our common vision, yet nothing but matter nevertheless. Our soul is mind, nothing more nor less, and mind being invisible could not be recognized, in this world without the physical, or in the next, were it not for this wise provision of nature, the spiritual body or spirit. So in the next stage of existence the soul-mind will inhabit the spirit-body just as it does here, except only it will cast off its coat of flesh.

Now, one word in conclusion. Just as you make your physical body in this life, so will your spirit body appear in the next. If you bloat your face with rum, or mar its beauty by indulging in any other vice, you must not expect to wake up in the next world with angelic features; if you do, you will be disappointed. When a sponge is taken from its native element, the water, and crowded with others into a sack, and is shipped from place to place until it reaches the hand of the consumer, it is a compressed, misshapen thing, ofttimes very unlike its former self.

But again place it in the water, slowly and gradually it swells, rounds out and assumes its former and natural shape. So it is with the spirit of man. Brought into the physical, surrounded by circumstances that are adverse and perverse, crowded by a hard fate into narrow limits, driven from pillar to post, closed in by unsuitable and uncongenial environments and associations, our lot is a hard one at best, so it stands us in hand to try to live as pure as we can, and not scar and mar our spirits by personal vice that we will have to outgrow in the next life.

S. T. SUDDICK.

Cuba, Mo.

Letter from Montreal.

To the Editor of the Religio-Philosophical Journal.

A few words in your valuable journal, showing the progress of Spiritualism in Montreal, Canada, will not, I think, be out of place. As you know, perhaps, our numbers are small, very small in proportion to the population of our city, but there is an earnestness in the investigation of our grand philosophy which is very gratifying. Our little society is still in its babyhood and so requires careful nursing. We secured *gratis*, a few weeks ago, the services of Mr. Geo. W. Walrond, late of Glasgow, Scotland, who is a trance medium, clairvoyant and psychometrist. This gentleman is giving trance lectures every Sunday in our temple at 10 A. M. and 3 P. M., to very appreciative and intelligent audiences, whose attendance is regular and increasing.

On Thursday evening a conference is held at 7:30, after which there is a developing circle for one hour. The results of the latter have been, so far, happily satisfactory. Mr. Walrond is a most earnest worker in the interests of Spiritualism, both on the platform as a lecturer and during spare moments from business. His zeal for the cause, his kindly, pleasing address and his determination to push home the truths, whether pleasing or otherwise to the public, has made him a valuable addition to our little society. The controls of Mr. Walrond are exceptionally good; one particularly, Amides, a Greek of the third century, is now a great favorite with us. His lectures are very telling, being the essence of sublimity and simplicity of reasoning.

Last Sunday, October 27, questions were invited from the audience, when "The Origin of Evil," "How can we cultivate intuition?" and "What moral influence has our early Christianity received from the writings and teachings of Brahminism and Buddhism?" were handed up on the platform. These questions were well, fully and logically answered to the satisfaction of all present, and were supplemented by a few further remarks on the damaging influence of dishonest mediums. The control, in a few dispassionate words, though none the less scathing, condemned severely the practices of these pharisaical pests. I hope you will pardon us for the space used, but we want our outside friends to know that we are progressing, and if ever any of them get north of line 45 degrees, by all means give us a call. The subject of Spiritualism is being talked of, a greater interest aroused in its discussion, and we ask your prayers and sympathies.

You may look from time to time for a little notice from this section. Our new committee, consisting of J. Withell, president; F. C. Hill, vice president; George Dawson, treasurer, and Charles Laurie, secretary, are contemplating taking new steps. The object, of course, is to bring in those who are outside the borders of Spiritualism and who know not of its beauties and potentialities.

C. TURNBULL.

They Just Suit Her.

A subscriber to your paper of many years standing and a Spiritualist since the time of the Fox sisters, wishes me to say for her that your idea of unity just suits her. In that way and that way only can the mass of facts of spiritual phenomena and the truths to be deduced from them ever be put into systematic, scientific form, so as to be of permanent value to mankind. She thinks Lyman C. Howe has pointed out the needed articles of faith and expressed her views very exactly.

ELIZABETH F. LINTON.

James Whittemore writes: I cannot think of doing without the JOURNAL. It contains more interesting matter for me than any journal that I ever saw. I was the first man that ever got up a circle for developing spirit rapping in Wisconsin. It was at the time when Greeley visited the Fox family. I knew him well and was certain, from what he said of it, that he believed it. I immediately got up a circle at Omro, Wis., which has been a leading place for spiritual development ever since.

Jerry Robinson writes from Mississippi as follows: I wish you success and commend you for the firmness of your stand. We need organization in order to send out good mediums to show forth the works spoken of in olden time.

W. Foote, in renewing his subscription, writes: Allow me to thank you for your kindness, and believe me that I fully appreciate the efforts and sacrifices you have made in furnishing us so excellent a paper as the JOURNAL. May you prosper more and more is the earnest wish of your friend.

Notes and Extracts on Miscellaneous Subjects.

Swi'zerland has built 1,000 inns since tourists began to visit her.

There are over 1,000,000 miles of telegraph wire in active use in the United States. The telephone has made wonderful progress, and to-day there are over 300,000 in use.

Probably the longest word in the German language is in the last edition of the official journal of commissions. Here it is: "Mettamidomethlathylmethylbenzyldiamidophenylcarbinol."

Among the noted men of the day names ending with "son" are unusually numerous. Harrison, Edison, Robert Louis Stevenson, Tennyson, Murchison and others illustrate the truth of this.

Among the many things, good, bad and indifferent, for which the Eiffel Tower is responsible, are the following additions to the French vocabulary: "Toureiffelomania," "toureiffelesque" and "toureiffelée."

Edward W. Bok, who started *The Brooklyn Magazine* when he was 19, has been made editor of *The Ladies' Home Journal* at the age of 25. He enjoys an income of $10,000 a year in his new position.

M. Nautet reached the Paris Exhibition after seven days' journey from Brussels in a phaeton drawn by a pair of doge. He is a humane man, and when his dogs were tired he went between the shafts while they mounted the box.

The empress and members of the aristocracy of Japan have given up the idea of adopting the western styles of dress for women. The Parisian models did not please the people in general, and the historic costumes will again be worn exclusively.

You can neither hang, burn, behead or crucify the truth. A lie on the throne is still a lie, and the truth in a dungeon is still the truth; and the lie on the throne is on the road to defeat, the truth in the dungeon is on the road to victory. Let liars take warning.

William Waterman died at Grand Rapids, Mich. Friday, Oct. 18, aged 114 years. He was married twice. His first wife lived to the age of 75 years. He married his second wife in his 100th year. She died a few years ago. He always used tobacco but was temperate in his habits; while he used liquor to some extent it was never to excess.

According to recent cable advices the Argentine government has instructed its agent in Paris to offer facilities for immigration to the Jews who are being expelled from Russia. Several thousand of these people, who are under orders to quit Bessarabia, have accepted engagements to go and colonize lands in the Argentine territory.

The juries of the Paris Exposition have awarded to 1,017 British exhibitors 910 prizes, of which 43 are grand prizes, 218 gold medals, 289 silver medals, 237 bronze medals and 123 honorable mentions. In the fine arts' section Alma Tadema, Sir Frederic Leighton and Mr. Haden, the distinguished etcher, were among the recipients of grand prizes.

The United States exhibitors at the Paris Exposition won fifty-one more awards than the British, receiving ten more grand prizes than their English brethren. Our exhibitors received fifty-three grand prizes, 199 gold medals, 271 silver medals, 218 bronze medals, 220 honorable mentions, and it is probable that the collaborators' rewards, not yet announced, will increase this number.

At the Paris Exposition a Florentine friar shows a watch only a quarter of an inch in diameter. It has not only the two regular hands, but a third which marks the seconds, and a microscopic dial which indicates the days, weeks, months and years. It also contains an alarm, and on its front lid or cover an ingeniously cut figure of St. Francis.

F. E. Spinner, who was the United States treasurer during the war and for many years after, is now 88 years old. A cancer on the face is slowly eating away his life and his sight is seriously impaired, yet he keeps up a correspondence with some of his old associates in the treasury department and shows the greatest interest in financial affairs.

Robert Bonner once paid Tennyson $5,000 for a poem which made only twenty lines in *The New York Ledger*. This was at the rate of $250 a line, which is a price that would almost seem beyond the value of any written production. *The Youth's Companion* paid him $1,000 for one of less length which if anybody else had sent there would have been consigned to the waste-basket.

A Vienna millionaire has just died leaving a request for his only heir to keep the family vault lighted with several Jablockoff electric lamps for one year. But the authorities having refused the necessary permission the heir has ordered a candle and a box of parlor matches to be placed near the man in his coffin in case he should wake up from his long sleep.

The total original cost of the British war ships of all sorts at the last Spithead review, paraded for the inspection of the Emperor, was £16,853,765. The number of ships present was 73; of torpedo boats, 38. The weight of metal contained in the heavy guns was 8,609 tons. The tonnage was approximately 360,000 tons; 569 heavy guns, irrespective of quick firers and machine guns, composed the armament.

The Russian oil wells along the shore of the Caspian sea, the prodigious field of which has exceeded in quantity the most noted wells in Pennsylvania, as might have been expected have more quickly exhausted the subterranean store of oil from which their production has been drawn. The yield for the last year has fallen one-half below the estimate, and the deficit will have to be made good in America.

One of the visitors to the Eiffel Tower has expressed in the Paris *Figaro* his sense of its height. "I would throw myself down from the top," he writes, "but that I am afraid of dying from hunger before I reach the bottom." The receipts of the Eiffel Tower Company for the week ending Sept. 17 amounted to 382,076 francs, which brings the total since May 15 to 4,754,347 francs, or about $950,868.

The latest story of Kansas productiveness comes from Ford county, where a Mr. Sternberg planted twenty acres to melons and sold the seeds to an eastern seed-house for $400. From the melons he manufactured 1,000 barrels of vinegar, which he values at $10 a barrel. This melon vinegar he claims to be fully equal to if not better than the cider vinegar. Just think of it! $10,400 for the product of twenty acres of land.

A reporter on a paper wrote the following account of his hated rival's marriage: "The bride was radiant in a beautiful white silk dress, with orange wreaths, and six-button No. 9 kid gloves, slightly burst in the thumbs. The groom was as straight as a black cloth suit constructed by the best tailor could make him, and as red in the face as was consistent with a pair of boots two sizes too small, and a No. 13 collar encircling his manly sixteen-inch neck. Fortunately, before the ceremony was over the restraining button flew out and saved him from strangulation."

A monkey recently brought a criminal to justice at Singapore. A native, with a little boy, a bear and a monkey, traveled through the Straits settlements and made a goodly sum of money by his animals' tricks. One day he was found with his throat cut, the boy and the bear lying dead close by, while the monkey had escaped up a tree. The bodies, with the monkey, were being taken to the police station when the monkey suddenly rushed at a man in the crowd, seized his leg and would not let go. The man proved to be one of the murderers.

A glacial remnant is said to have been discovered in Pine Creek canyon, between Big Bear and Texas ridges, in Latah country, Idaho, 2,000 feet above sea level. Attention was attracted by a current of cold air rushing from the earth's surface from beneath a moss bed several inches in thickness. The adjacent surface was covered with verdure. The moss was pushed aside, a few bowlders removed, disclosing an ice vein several inches in thickness. Alternate layers of gravel and ice were found to a depth of several feet, the cold current of air still rising therefrom.

Near Trout Lake, Klickitat county, one of the best fishing grounds in Washington, is a series of wonderful caves, one of which is known as the Ice cave, from the stalactite-shaped icicles which are there found from one season to another. The entrance is gained by a rustic ladder through a hole about fifteen feet in diameter. Torches are necessary to the explorers, and the lights send forth a sheen from the icicles that makes the cave look like a fairy palace of crystal. The cave is in great chambers, partitioned off in ice, with floors of solid ice, a dome of iced stalactites and solid iced pillars here and there. The cave is too cold to stay in long, even in midsummer, and when explorers return to the proper world the temperature appears like a furnace. The ice cave is about twelve miles from Mount Adams.

For the Religio Philosophical Journal.

A Sigh.

A sigh that betokeneth trouble,
Whether love or affliction be part,
Is really only a bubble
That bursts to unburden the heart.

There, Nature imprisoned the rover,
And away it would willingly fly;
Our fate she has placed a guard over
And there's nothing to lose by a sigh.

Aspen, Colorado. R. W. M.

The Future of Labor-Unionism.

I do not believe that the time will ever come when labor-unionism will permanently control the great body of American workmen. If it does, it will produce a state of society wherein the workman will have neither the ambition nor the opportunity to improve his condition or ever to become himself an employer, and where the great mass of bread-winners will be reduced to a state of slavery infinitely worse, in every respect, than that in which the colored race were formerly held in the southern states. White men, at least, revolt at the idea. They will not submit to such conditions. Surely there can be no form of slavery more abhorrent to our American people than that in which the head of some labor union is enabled to dictate when a man may or must not work for his daily bread; unless it be that more shameful and cowardly slavery of the employer of labor, who, in fear that he may lose something of what he has gained, or that he may fail to add to his gains, will permit a walking delegate, generally an utter stranger to himself and his business, to swagger about his premises and dictate the terms upon which he may be permitted to continue his business. The workingmen of this country should never lose sight of the fact that every labor agitation, even if only spasmodic and temporary, tends to destroy the smaller industries of the country, which are scattered all over the land, whereby employment for all kinds of workers, skilled and unskilled, is found throughout nearly the whole of our diversified territory, and to concentrate all productive industries in the larger centers of population, where labor is abundant and cheap, where rents and the means of subsistence are comparatively dear, where squalor and wretchedness prevail, and where filth and disease most abound.—*Austin Corbin in North American Review for October.*

The European and the Asiatic.

These habits of mind, together with the customs and laws of Asia, are the result of climatic and topographical conditions; as such they have existed from the earliest period, and have, therefore, the prime element of fitness to recommend them. Hence the Asiatic sees that they are in the main beneficial; nothing in his environment suggests the necessity for a radical change, while the narrowness of view common to all men, the failure to perceive the relations of things, makes it difficult for him to apprehend why what is good in his own country should not be equally fit in Europe. Another point to consider in this connection is the fact that the Asiatic is naturally averse to Europeans, and therefore despises their vaunted customs and progress. If, like the Turks, he occasionally borrows some European inventions, it is chiefly because he desires the means to cope with Christendom in the event of war, while in his secret heart he curses the necessity that forces him to take ideas from the Christian. Of course, there may be exceptions, as in the case of the Japanese or of remarkable individuals elsewhere, but this is the candid opinion of most Asiatics. In other words, they prefer to travel the journey of life according to the conditions which originally shaped the oriental mind. As the youth whose natural bent being for the army, is forced into the church, looks askance at his untoward destiny, so Asiatics owe Europe a grudge whenever, swayed by her influence, they turn aside from the path they are naturally fitted to follow.—*S. G. W. Benjamin in North American Review for October.*

Medio-Mania--A Cure Needed.

To the Editor of the Religio-Philosophical Journal.

Within the last year my attention has been called to the subject of medio-mania, both by personal experience and through having the care of two other cases each for a number of weeks. No one that I could come in contact with seemed to have the slightest idea of what was its proper treatment. I have been obliged to depend solely on what I could learn by observation and personal experience as I went along. In my own case I overcame the disease in about three weeks but the other two cases dragged into months. I find medio-mania to be quite common and a most terrible form of insanity in some cases, yet people in general seem to know nothing of the special treatment it needs. I am led to believe that there is such knowledge and you know where it is to be obtained. I am not at all satisfied with what I know now of the subject, and there are doubtless countless others who would also be benefited if you would give such information in the JOURNAL. ELIZABETH F. LINTON.

It Is Time.

It gives me pleasure to see your effort toward organization. It is time for the progressive, liberal minds in society to begin to agitate that question; for there surely must be a sympathetic relationship established between those who are interested in the evolutionary processes that are going on all over the world. I am with you; also Mrs. Scofield. C. W. SCOFIELD.

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The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

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A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon issed with standard works and should be in t... rary of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, $2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprnted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

The builders tell a rather interesting story of a Buffalo capitalist who was pretty summarily taken down for trying to set himself up as the end of all things in whatever he undertook. No matter what was on foot, if he went into it he must have all the say and nobody else was allowed even a side remark. Not long ago he built a fine brick house. In this undertaking, as in all others, he was boss and all hands, dictating to builders, architects, and all without the slightest hesitation. At last they grew very tired of the browbeating they had to stand and let him have his way whether it was right or wrong. The house was finished and shortly afterward the owner set about building furnace fires to test his heating apparatus, when behold, there wasn't a chimney in the house!

The *Lodz Zeitung* states that an extraordinary discovery was made in an old lumber-room at Lodz. An old arm chair, which had belonged to the present owner's grandfather and had been put away in an attic for want of room, was brought out the other day to be recovered. When the old cover was taken off a large packet was found stuffed into the seat of the chair, containing three bank notes of 1,000 rubles each, 800 rubles in gold, and a bank receipt, dated 1867, for 6,500 rubles. The chair has been in the possession of the present owner for some years.

A statistician, seeking celebrity, has ascertained and declared that a human being of either sex, who is a moderate eater, and who lives to be 70 years old, consumes during the "days of the years of his life" a quantity of food which would fill twenty ordinary railway baggage-cars. A "good eater," however, may require as much as would fill thirty cars.

On the day of a general election the French, it would seem, allay their excitement by heavy eating. On Sunday, Sept. 22, they ate 432,800 pounds of oysters and 152,000 pounds of fowls. On the previous Sunday, a very fine day, they consumed 100,000 pounds less weight of oysters and 8,000 pounds less weight of fowls.

According to the New York *Sun's* reply to a correspondent, "the United States, at the close of the rebellion, possessed the largest, best equipped and best manned navy in the world. We had 679 vessels, 4,647 guns, and 58,500 officers and men, besides about 33,000 workmen in public and private yards."

People who object to shutting up shop fifty-two days in the year would not make good citizens of Servia, as it is stated that a law, rigidly enforced, compels all business to stop on Sundays and holy days, which count up one hundred and eighty in the year.

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"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

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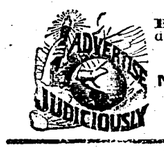
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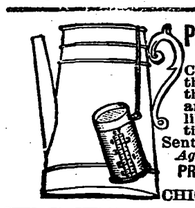
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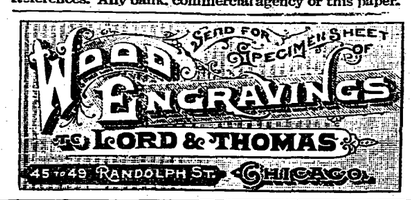
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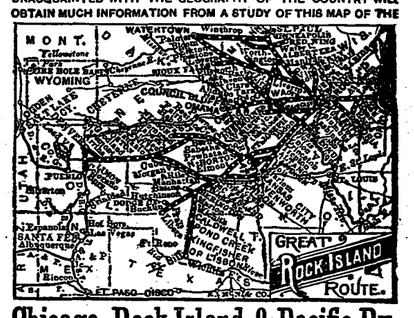
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PUEBLO.

THE PITTSBURG OF THE WEST	Population 32,000—1-3 increase in one year—and continued rapid growth. In the center of Coal Mines, Iron Mines, and Mines of the Precious Metals.
GREAT MANUFACTURING INDUSTRIES	Smelters, Rail Mills, Steel Works, Stove Factories, Foundries, Iron and Lead Pipe works, Nail Mills, Machine Shops, Wire Works, Copper Reduction Works and others now running. Pay roll exceeds $250,000 per month and fast increasing.
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REFERENCES	We refer to the FIRST NATIONAL BANK, and the STOCKGROWERS' NATIONAL BANK, Pueblo. We shall be happy to see you or to answer your letters.

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of Tea or Coffee? If you are you will appreciate these Goods which we offer at remarkably low figures. The quality is the best for the money that can be produced in the mills of Chicago. When ordering these goods shipped by mail always enclose the postage in addition to amount of order. We will return stamps not used.

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FAVORITE CO-OPERATIVE ASSOCIATION.

45 RANDOLPH STREET, CHICAGO, ILL.

GREEN COFFEE.

	Per lb.
Rio, best	22
" choice	20
" good	19
O. G. Java, best	28
" " good	26
Maracaibo, best	25
" good	23
Peaberry, best	23½
" good, choice	21½

ROASTED COFFEE.

	Per lb.
Good Roasted Coffee	23
"Our Combination," a very choice drink	25
O. G. Java, best	30
" " good	28
Mocha, best	32
" good	30
Santos, best	26
" choice	24
Maracaibo, best	27
" choice	25

TEAS—Uncolored Japan.

	Per lb.
No. 1. 60 lb. chest	38
No. 1. 10 lb. package	35
No. 1. 5 lb. "	38
No. 1. 1 lb. "	40

Japan No. 2.

Chest of 60 lbs.	28
10 lb. package	30
5 lb. "	33
1 lb. "	35

Gunpowder.

Chest of 30 or 60 lbs.	33
10 lb. package	35
5 lb. "	38
1 lb. "	40

Oolong, extra fine.

	Per lb.
Chest of 60 lbs.	53
10 lb. package	55
5 lb. "	57
1 lb. "	60

Oolong No. 2.

Chest of 60 lbs.	33
10 lb. package	35
5 lb. "	38
1 lb. "	40

Japan Tea Dust.

Best quality	18
Good "	15
Fair "	12½

GROUND SPICES.

	Per lb
Pepper, black	20
" white	30
" cayenne	25
Cinnamon, best	30
" common	17
Allspice, best	15
Cloves, "	30
Ginger, "	20
Cream Tartar, best	35
Mustard, best	25
Mace, best	90

WHOLE SPICES.

Pepper, black	18
" white	28
Cinnamon	28
Cloves	28
Ginger root	15
Nutmegs	75

The One Religion of Humanity.

ARTICLE THREE.

The ancients, and especially Plato, declared the first manifestation of God to be a world of archetypal ideas—the continued outbirth of the word forms which mirrored the eternal wisdom. Here is the origin of all things. Boehme, probably without ever hearing of Plato, dwells at some length on this first positing of the divine life. In this unbeginning beginning of things we have the key to the one religion of humanity—especially that branch of it called the Christion religion. Boehme calls this archetypal world "The Eternal Nature." Here is God's first proceeding sphere; His heaven; His glory; His eternal and eternally generated manifestation. Here is the root of temporal nature, man and all creatures.

The church teaches, and many theosophists also, that God "creates" all temporal things immediately. According to Boehme this is a mistake. God through His word-wisdom created all temporal nature mediately through the eternal nature which is the immediate outbirth of His eternally generating will—heaven. The word-wisdom is between the triune God—Father, Son and Holy Spirit—and His own generated eternal nature—the realm of archetypal ideas, from whence proceeds all temporal nature—the world of matter as we know it. Eternal nature is in eternity; temporal nature in time. Temporal nature came out of the eternal. Time and eternity—infinite and finite, Creator and creature are the terms which form the universal dual unity. There must be an eternal nature—the manifestation of the triune God, because there is a temporal nature cognizable by the senses—the shadow of an invisible counterpart or correspondence. That everywhere, in all worlds, temporal nature is the medium between God and the creature as the foundation of all intercourse. That eternal nature is the medium of communion between eternal creatures born out of God and sharing this outbirth from Him. Man is a partaker of both natures. Through temporal nature he shares the life of the beasts, but through eternal nature, in his own inbreathed soul, he shares communion with God. Eternity and time dwell within his mysterious form.

Boehme says that within eternal nature—the home of God—there were originally three kingdoms ruled respectively by Lucifer, Michael and Urial—representing the outbirth in divine human form—the trinity. Lucifer fell and was cast into outer darkness. Adam—man—was created to take his place; when Adam fell Christ came forth as the second Adam to restore the universe to order. When restored, *man* will embody in himself eternal and temporal nature—the God-Man, the glory and wonder of God's manifestation in time through eternity.

Temporal nature is the solar and planetary system—is our sun, moon and this earth, and the creatures belonging thereto. It is temporary because it has a beginning and an end—will pass away when God's purpose is accomplished.

Before the incarnation, God in trinity was not known in temporal nature. Nature, as we know it, manifested only one degree of God's generated life—the degree of fire—the Father. It was the plane of the life of Lucifer; hell compacted into its present materiality. After and during the incarnation, the Divine natural plane, the plane of the "Son," of Light, permeated each atom and molecule of its dead, insensate life; so that now nature is being restored to its true place as the true outbirth of the eternal nature. God is now immanent in temporal nature, as well as incarnate in man, restoring both to their "original," and all the signs show that this restoration is nearing its completion. When completed, humanity, as one universal brotherhood, will begin that eternal progress in God which was the original purpose of its creation.

In an absolute sense, nothing can begin to be. All is eternal in God. All comes to outness by a birth—a birth of *state*. Whatever we see around us, whatever condition we find ourselves in, exists by virtue of a birth out of some previous state. Here is, probably, the origin of the old, misapplied doctrine of metempsychosis, or, as it is now called, "reincarnation." Man can never be out of God. He may, by a birth, be in a state in God, good or bad. No annihilation, but one destiny is open to all, for God is the Infinite Wisdom to devise, as well as the Infinite Love indwelling in all things; for LOVE is the fathomless depth and knows no cessation. It may exist, as Boehme says, as the Elemental Wrath, because its desire is not appeased; but the Light of the "Son" gives it joy and peace, making it the eternal sympathy *for all states*.

Hell and heaven, as separate operating forces, are accommodated terms. They are provisional, not absolute contrarieties in the eternal state; for when the restoration is complete they will exist in each other as day and night, as light and darkness, with no conflicting ends, as now. The human soul will have been taught, by a long and painful experience, that there is no peace, no joy, no happiness until the holy trinity of Fire, Light and Spirit are birthed into a oneness which will know no separation. Then will man be a God, a God-man, no more separable from Divinity. Then will God be all-in-all, the one supreme Happiness and Bliss!

The eternal nature is God's garment, the reflection to Himself of His own thought and love, taking form in substantiality, in divine materiality. Here is the sport and play of Divinity, the nirvana of Buddhism, the pleroma of the Neo-Platonists and Gnostics, the "glassy sea" of John, the realized vision of the saints in all ages. From thence we came; to thence we return. That is our eternal home! * *

Christ Words.*

It is rarely one finds so pungently put the wisdom that is in this small pamphlet. It sparkles with sententious sentences and gives food for thought not narrowed by any ordinary thinking. The learned octogenarian gives here what has evidently cost him many years of research and hard intellectual toil. Let us see if we can do justice to his work by giving a short resumé and comment upon his mode and manner of treating a very difficult subject.

Prof. Turner, in his little pamphlet, takes the ground that the gospels of Matthew and John are the only genuine gospels and that these have been so plagiarized, added to and covered over with priestly alterations that it is almost impossible to winnow the chaff from the wheat. But to a scholar who is honest—who has no sinister motive to accomplish, the "Christ words" can be discerned and when discerned the world has enough to build upon. That the divine man of history will speak through the consciousness of the race—revealing himself as love and wisdom, the source of all science—the savior of the world—the hope of humanity. That no other words but these 'Christ words" will solve our problems of life or give man deliverance from his present environment.

Prof. Turner's position is unique and we should be glad to see his claims verified as to the genuineness of the gospel narrations—Matthew and John—and his own translations of the true "Christ words." It would relieve the world of a vast deal of nonsense, and any amount of dogmatism. It would settle what has cost reams of paper, gallons of midnight oil and the printing press many weary tons of unsold books. Probably no subject has been more fruitful of discussion than this very subject of determining the authenticity of the Gospel narratives. As yet no decision has been arrived at; nor is it probable that the question will ever be settled satisfactorily to scholars so long as they have no new data upon which to rest a final conclusion.

At the present stage of the discussion, the claim made is that St. Mark's Gospel (some scholars contend that this Gospel was written by the apostle Peter,) was the original Gospel, and not Matthew, as is claimed by our learned friend, who has doubtless accepted the theory propounded by Augustine and continued by church doctors for fourteen centuries on down to about a hundred years ago. I do not pretend to have the slightest claim to authority on the subject. But the mastery of a little common sense sometimes throws light on subjects about which doctors disagree.

If one will read the three synoptical gospels, Matthew, Mark and Luke, it will be found that Mark deals with the facts of the Lord's life more than the other two. Very little of the teaching of the "Son of Man" is given, but His travels, His healing the sick, His opening the eyes of the blind, His raising the dead, His casting out evil spirits and His giving spiritual comfort to the sorrowing and the forsaken are the burden of his theme. Mark's words are simple, direct, truthful, without embellishment and without any attempt to mislead. The opening words of this gospel are significant: "The *beginning* of the gospel of Jesus Christ, the Son of God."

The gospel of Mark leaves out all about the miraculous conception. Jesus appears upon the scene in the most natural way. At the maturity of His manhood He comes to John to be baptized—to receive His commission: "Straightway coming up out of the water, He saw the heavens opened and the Spirit, like a dove, descending upon Him; and there came a voice from heaven, saying, Thou art my beloved Son; in Thee I am well pleased."

It is most singular that Mark says little or nothing about the Christ at the close of his career. The angel simply said: "He is risen.'

It is now agreed among scholars that the last twelve verses of Mark are foreign to the narrative; were added by some learned, officious doctor of the Catholic church. Leaving these last verses off how simple is Mark's (Peter's) Gospel? The inference is natural that this gospel is the foundation of the other synoptical gospels, Mathew and Luke. That they took Mark's gospel as a ground-work; and took from it or added to their own knowledge the knowledge of others whether oral or written, and so framed their narratives of our Lord's life. This seems to us the common sense view of this whole controversy. It brings into harmony all the facts as to these gospels and we get rid of all the learned rubbish on the subject. We have Christianity as it was presented on this earth in simple form. Take "Mark" from the original narative and collate the actual words of Christ as given by the other gospel writers and we have a clean cut "Gospel of Jesus Christ the Son of God." Of course there is no dispute about John's gospel being an original production. * *

Parkersburg, W. Va.

* Extracts from the Note Books of Prof. J. B. Turner, on the Fallacies of Science and Faith, and on God's Scripture of Canon and Scripture Commentaries. Read, in part, before "The Club," April, 1889. Morton Brothers, Jacksonville, Ill.

Psychical Research—An Apparition.

At a general meeting of the Society for Psychical Research at the Westminster Town Hall, London, July 8, 1889, President Sidgwick made some remarks on the concensus of hallucinations now being collected, describing the methods of investigation and the progress that up to that time had been made. He said the number of answers received amounted to nearly 1,600, and he asked for the co-operation of all interested in the work of the Society, whether as believers or disbelievers in telepathy, stating that he would be glad to send the necessary papers to any one willing to help. Mr. Myers read a paper on "Recognized Apparitions Occurring more than a Year after Death," quoting several cases in which the phantasm conveyed information previously unknown to the percipient, or in which it was seen by several persons, or on other grounds could not be classed as a purely subjective hallucination. Mr. White commenting on Mr. Myers' paper, objected that he took for granted the question of a future life, and that the evidence of intelligent people about ghosts was not more valuable than that of others, since they were equally subject to hallucinations. Mr. Myers replied that he did not assume the existence of disembodied spirits, but that the evidence under discussion went to prove it, and that the cogency of the evidence was not affected by the question whether the experiences were hallucinations or not, but depended on there being some coincidence with objective fact, or other characteristic, to distinguish them from ordinary hallucinations.

Mr. Barkworth remarked that though it seemed most probable that apparitions, even when veridical, were to be regarded as hallucinations and not as objective phenomena, still this should not be too hastily assumed. He said, "We must keep our minds open and not reject evidence, in whatever direction it might point."

The following case, among the many of the consensus of answers received by the literary committee, is published in the *Journal* of the society, from which we copy:

In 1852, between 8:30 and 9 P. M. in either the last week in July or the first week in August, on a fine, clear, light evening, I (Mrs. C.) then 14 years of age, and my sister, Mrs. H., then aged 12 years, were shutting a window looking out on the drive up to the front of our father's house, and on to a large open lawn; my first cousin, a lad aged 14½, was in the next room, in which was a window with the same view. We three clearly saw the figure of a small woman or young girl, dressed in white, with a white covering over her head like a hood, coming across the lawn in front of us, and then, passing through a field, the figure disappeared. Her mode of progression struck us as being very strange; she made a slight pause occasionally and then resumed her former pace with a jerk. Her hands were somewhat raised and clasped, but she sometimes unclasped them, making a movement that seemed like wringing them. Two old ponies were tethered at some little distance from each other on the lawn; she passed between them; they were both much frightened and ran wildly round and round; this was seen by a fourth person, who came into the room just as the figure disappeared. The ponies were in the habit of seeing people pass them and never took any notice of strangers or others. My sister, my cousin and myself were in good health and good spirits. The only girl or person of the same stature as this figure living in the neighborhood was the daughter of my father's bailiff, and at the first sight of the figure my cousin exclaimed, "It must be —— in her night dress!" I knew the girl was not likely to be there at that hour, and on inquiry of her mother the next morning we were told the girl was not well and had never left her bed the previous day. I may add, the figure came from an opposite direction to that of the bailiff's house.

In the year 1854 my sister and I heard for the first time that there was an old legend connected with the house and grounds. We were told by a lady (now deceased) that in a book, giving an account of some of the—— counties, there was a history attached to the grounds of ——Hall. This history I have never read, but I was told that its purport was, that a girl in the reign of Henry VIII. had been ill-treated, and in her novice or nun's dress dragged across the land and drowned in a lake that had been partially drained, in fact, was a mere bog, long before my father bought the place.

My sister is living, my cousin is dead. He became an officer in the army, and when serving in the West Indies (or Honduras), he met with the son of the gentleman who owned ——Hall before my father bought it. This man happened to relate the apparition of the nun to a third person in the presence of my cousin, and there could be no doubt he was speaking of that which my cousin had seen.

As the legend refers to a curse invoked by the nun on the possessors of the land, and as that land has now passed out of the possession of our family, it is not desirable that any names should be mentioned in relating the story, as a belief in it might cause anxiety and probably diminish the value of the property. I once related the story to Mr. Justice Wightman in the presence of Mr. Matthew Arnold, and the judge cross-questioned me closely, and he expressed himself to the effect that it was one of the most inexplicable and yet one of the best authenticated stories of the kind he had ever heard.

The house was purchased by my father in 1851. We saw the figure in 1852, and never heard of the legend till the summer of 1854. I cannot now give the date when my cousin saw the son of the former proprieter, but it was several years later. (Signed) ——

The Lesson of a Great Building.

To the Editor of the Religio Philosophical Journal.

Opposite the Detroit City Hall, a year ago, stood a block of old style stores which had done good service but were past their prime, inconvenient, built before men realized how precious space is up toward the sky.

Six months ago they were torn down and only heaps of rubbish left—unsightly and dangerous if allowed to stay there. But the pulling down was done to build better, the rubbish was taken away, the old foundations made broader and deeper, new and massive corner stones laid, strong walls built up with fit carving in the solid stone, and a ten story block is half way up promising strength beauty and utility.

There is a lesson in this process. As in brick and iron and stone, so it is in mental and spiritual matters. To destroy without any aim at constructing is blind and bad iconoclasm, but to construct rightly the old rubbish must be got out of the way.

"Old opinions, rags and tatters,
Get you gone,"

sang the poet. To criticise and expose error is needful, but always with an aim to put truth in its place. The cruel dogmatism of the old theology must give way to an enlarging faith, a natural religion in unison with a spiritual philosophy.

Another thing was noticeable in the tearing down of that block of stores, every useful brick or stone or stick was made to do service in the new walls, as every truth in the old creeds must take its fit place in the new statements.

The task of criticism is not always pleasant, and now we find others stepping in to share in the work. The secular press is sometimes keen and vigorous in comments on outworn doctrines, and the religious papers, organs of accepted orthodoxy, are doing effective work of the same kind. This is a good sign. The bonds of sect are weakening, the dumb speak, light is breaking.

Our Presbyterian brethren are discussing the matter of revising the old Westminster catechism, and the debate is refreshing.

The Interior, the Chicago Presbyterian organ, treating the "Elder Calvinism," says:

"We have no longer any disposition to deny or modify the truth of history concerning the harsh aspects of the early calvinistic character and faith; though, as we have said, it is difficult to realize the harmony of their voices of angelic purity with the bristled, rasping tone, teeth, and claws of the lion."

The rigid *Presbyterian Journal* of Philadelphia, in the conservative atmosphere of an old stronghold where the breath of free air from off the prairies is little felt, sounds the alarm as follows:

"There is a remarkable disposition in our day, to tear to pieces the two best things in Christendom—the Bible and the confession of faith of the Presbyterian church. But the Evolutionists and the Destructionists can never beat Moses, let them do their best. Nor can our most learned theologians beat Paul. There were giants in those days....Is not what *is, His Decree*, even though it may be what men call a violation of His law and will?"

"It is impossible to conceive God to be such a being as set forth in the Westminster confession of faith," says the *Methodist Recorder* in Pittsburgh.

A Theological Seminary Professor in Princeton (Presbyterian), declares: "It always gives me a cold chill when I read the chapter on the decrees."

A writer in the *Christian Register* tells of hearing a sermon thirty years ago in a Baptist church in which the preacher stoutly gave the old views of God's right, "of his own sovereign will and pleasure" to elect some to heaven and reprobate others to eternal torment, and then of reading a late article in *The Examiner*, a leading Baptist journal held as orthodox, which has the following strong condemnation of the grim faith of the old catechism:

"Many Presbyterians have declared their special repugnance to such statements as these which form sections 3 and 4 of a chapter in the catechism. 'By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.'

"It is no wonder that loyal Presbyterians object to statements like these in the creed of their church. Certainly very few, if any, ministers or laymen of that or any other church now believe the monstrous doctrine implied in these words. To represent God as foreordaining from all eternity the everlasting death of a large part of the human race, and so fixing their destiny that no efforts on their part could possibly alter or increase the number of the saved a single unit, and all this for the manifestation of his glory, is nothing short of blasphemy. It is not to describe God, a being of holiness and love, but an omnipotent devil. It is to read the gospel declaration, 'God so loved the world that He gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life," in exactly an opposite sense,—God so hated the world that he foreordained a large part of it to everlasting misery.

"And in saying this we do not for a moment lose sight of the fact that many men of pure and even saintly character have honestly held and strenuously taught this doctrine. ....It only shows the bondage to which a theological system can sometimes reduce the heart and mind of the best and the most learned men.....Such is the way in which the subject presents itself to many Presbyterians, who are declaring their belief in public and private with refreshing freedom of speech."

Such plain and strong talk from such quarters is significant. These orthodox people are clearing away the rubbish to build better, on deeper foundations. They do this as thoroughly as they can with their views. The trouble is they fail to see how much deeper they must go to reach bed rock. Not only must the ghastly old Westminster catechism and confession of faith be cast aside, but trinity, atonement by blood, lawless miracles and Bible infallibility must go with them. Reason, conscience and intuition — the voice of God in the soul — must be highest authority. "On this rock will I build the church of humanity and the light from heavenly homes shall flood its upper chambers," is the word for to-day.

This is the lesson from the clearing away of old rubbish, and from the deep foundations and rising superstructure of the great building in the heart of a busy city.

G. B. STEBBINS.

Detroit, Mich.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

Farmers' National Congress

MONTGOMERY, ALA., NOV. 13 TO 16.

For this occasion, the Chicago and Eastern Illinois Railroad (Evansville route) will sell excursion tickets at reduced rates.

Two daily fast trains.—Nashville Fast Line leaves Chicago (Polk street depot) at 3:50 P. M., arriving in Nashville at 7:10 o'clock the following morning, and in Montgomery 7 P. M. This train has first-class coaches and Pullman palace buffet sleeping cars through to Nashville.

Night Fast Express leaves at 11:15 P. M. It has baggage car, sleeping car, first-class coaches and Pullman palace sleeping car, and runs solid to Nashville, arriving there at 4:30 P. M., and at Montgomery 2:25 o'clock the following morning.

For further information address Chicago and Eastern Illinois Railroad Ticket Office, 64 Clark St., or William Hill, General Passenger and Ticket Agent, Chicago, Ill.

Specific Oxygen—What it is.

As the word *specific* means *special*, then "Specific Oxygen" means special Oxygen. But to be more explicit, "Specific Oxygen" is a portable inhaling treatment for chronic diseases of the Nose, Throat and Lungs. It is especially adapted to diseases of the air passages, and possesses many advantages over other Home Oxygen Treatments:

First—Because of its specific form—it being the only Medicated Oxygen Treatment in use.

Secondly—It affords not only a vital blood and nerve stimulant from the natural power of Oxygen, but the medicated inhalations carry with them an additional local *antiseptic treatment*, which is especially curative in a large class of chronic diseases of the lungs, stomach and bowels.

Thirdly—The medication being "part and parcel" of the Oxygen, is brought by it into direct contact with the diseased membranes, over and through which the Oxygen passes on its way to the blood.

Fourthly—The medication possesses the properties of a germacide—destroying the propagating germs in Diphtheria, Membranous Croup, Consumption, Bronchitis, Hay-Fever, Asthma, and many other wasting diseases of the Throat and Lungs. These same advantages recommended it over Oxygen Treatment for offensive Catarrhs in the head. The medidation *kills the catarrh germs*, cleanses and disinfects the membranes, thereby destroying the offensive odor and cutting short the disease. The same pertains to Hay-fever. It is the only sure cure for these diseases. *It is not a patent medicine.* Write for Manual. SPECIFIC OXYGEN CO., Nashville, Tenn.

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The Chicago and Alton Railroad, with its connection, the Iron Mountain Railway, at St. Louis, now makes the quickest time of any route from Chicago to Galveston, Houston, San Antonio and the city of Mexico.

The only line running Pullman buffet sleeping cars.

For further information and tickets, sleeping car reservations, etc., call at city ticket office Chicago & Alton R. R., No. 195 South Clark street, Chicago.

As sure as truth is stranger than fiction, so is an uncertain cure stranger than a certain one. There is nothing strange, however, in Tar Oid as a sure cure for salt rheum or piles, as it has found its way into public favor almost unsolicited, and thousands are being cured to-day. Sold by druggists; 50c.

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Warm Feet.

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VOL. XLVII. CHICAGO, NOVEMBER 23, 1889. No. 14

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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UNIVERSALISM AS A LIFE.

AN ADDRESS DELIVERED BEFORE THE IOWA UNIVERSALIST STATE CONVENTION AT WEST UNION, IOWA, OCTOBER 26, 1889,

BY REV. J. H. PALMER.

Doing, as the result of believing, is the great virtue of all religion. To live and create, not simply to vegetate, to dream, imagine and accept, is to be truly allied to God.

From the days of old we have been taught that God created man in his own image. The ancient word compassed a truth much grander than the conception of him who uttered it. God is a worker, and gives not only the color to an insect's wing, but wheels his throne upon the rolling worlds. Man is the child of God, a co-worker with him in the creation of things both of strength, use and beauty. In many of the most important things with which his mind is busy, or with which his hand comes in contact, he is the visible hand of God and manifests God in the life of the age.

The older legend was that God made the world; the newer truth is that God is making the world. The elements are his ministers, but man is his chief servant. There is no other visible hand of the Almighty. He uses the fire and the frost, the wind and the wave, the gnawing tooth of time and the upbuilding dust of cycles of ages to do his work, in simply making the foundations of things. Then, from the fire-concreted or water-sown rock, out of the richness of mold or the miracle of vegetation, from the wave of ocean and the wave of electricity, man draws upon this mighty wealth of material things to build the larger world, to carry forward one step further, the Infinite plan. He is not simply a recipient of blind power from God, he is the manifestation of God in the world. Let us carry this thought to its farthest possible extreme.

"If storms and earthquakes mar not heaven's design,
Why then a Borgia or a Cataline?"

That is but half a day which has no night in it. That is but a half a faith which stumbles, shrinks, draws back, fearful and doubting, because if projected a hand's breadth forward it touches some infinite problem which it cannot solve. Could we riddle all these puzzling phenomena, there were no room for faith. Some things we know are true. If they are not, then all human effort, reason and experience go for nothing. For the rest, let us

"—— Trust that somehow, good
Shall be the final goal of ill,
To pangs of nature, sins of will
Defects of doubt and taints of blood."

and that when it is best for us to know, we shall know, the full solution of these mysteries which now like impassable mountains hem us in.

If we, in the working out of our own salvation, in the doing of the necessary work of the world which we know we may do if we will but fill up the measure of our opportunity, if we keep step with the grand march of human progress, if we joy daily over victories won, large areas of ignorance reclaimed, over the growth and practice of the spirit of brotherhood among men, we shall have little time to take counsel of our fears or little desire to send out upon the world a coward's cry of faithlessness. It is the camp follower, not the veteran out on the farthest vidette post that is ever presaging defeat.

In considering this matter of working out our salvation I would not have you take simply a narrow ecclesiastical view. For ages, sin has been considered the work of the devil, to be overcome only by the services of the church. We have no devil. Sin, as we understand it, has no supernatural origin. It necessitates no supernatural plan of salvation. There is nothing more essentially sacred in the service of the church than in the service of a household. A temple dedicated to worship is no more the special house of God than another temple dedicated to the dispensation of justice, the grinding of flour or the casting of stoves. The most of you can do more and better work for God, humanity and your own souls, in your homes, your shops, your offices and your fields, than you can inside the walls of a church, or amid the services of a prayer meeting. If you cannot, then both your religions and your secular methods of work need reconstruction. The teachings of priests and preachers have shut God out of human life, and have imprisoned him in convents, cathedrals, churches, and monks' houses, and ministers' studies. Not intentionally so, perhaps, but still actually so. Why should you have a feeling in your mind that God is any nearer to you in the midst of a large church than at the threshold of a blacksmith shop? Why should you hear his voice any more in the tones of an organ than in the rattle of a printing press? You and I know that for the glory of God and the blessing of man, one dirty fingered pressman is worth all the organists in the universe, and one old Franklin, if you could get nothing better, is of more value than all the instruments of music that man has ever sounded, from the ram's horns at Jericho to the last piano turned out of the shop. We have been too much in the habit of thinking that God's providence and presence were specially over or in some things and not so directly in others. We cannot believe this and believe in an Immanent, Universal, Impartial Father. All roads of truth and duty lead to Him—nay in all roads of truth and duty He walks at our side; our heart enlarges our energy.

Religion, science, common labor, are equal instruments of God in the life of men for the saving of men. The men who proclaim a gospel of better food and purer air, who toil in the field that the hungry may be fed, in the mine that the freezing may be warmed, although their hands may be hard, their garb unkempt and their faces sooty, are priests of God and saviors of men as certainly as any preacher, bishop or pope that ever went up into the temple to pray.

So I think that God with equal blessing baptizes the toilers in every line of human effort. Let us unify in our thought, not separate the agencies that are uplifting, civilizing—if you like, christianizing the world. We shall then, better than now we do, understand the real value of our religion, not as an exceptional, supernaturally instigated "scheme" (God never schemes), but as one instrument among the many in the natural order of things, equally ordained, equally glorified for divine uses. It is a great step forward to come into an actual knowledge of this fact. Our own fields of labor are limited and in the stress of that labor we do not always note the significance of our act. We perform for the immediate need of the hour. The mysterious ordering of events which harmoniously relates our act to all that has gone before, that is now, or that shall ever be, we cannot understand. Let us reverently acknowledge it and call it Divine Providence.

This we know. All nations that have passed away and left but a record of their living have prepared the way for the nations that are. In this providence of which I speak,

Not a worm is cloven in vain,
And no a moth, with vain desire,
Is shrivelled in a useless fire.

By this are we made one. Out of this come the lessons of history. Upon this immortal foundation do we plant community of interests and through it all runs the mighty, moving, irresistible sentiment of common welfare.

Nearly everything we do is in answer to the demands of a conscious relationship with the rest of mankind. We make war and declare peace, erect homes, cities, commonwealths, make laws, establish courts, levy taxes, build shops, ships, railroads and steamboats, and go on improving and enlarging the domain or mechanical power out of the interest we continually have in each other.

Not beyond, but mingled with all this, lies the kingdom of the intellectual, moral and spiritual interests. A log school house is not only a temple dedicated to the salvation of man, but it is a monument to the unity of human interests, as grand in its place and as prophetic in its work as any cathedral or university in the world.

Behind all this is the individual life. And let us not make any mistake here. "Not many great, not many mighty are called." The salvation of mankind is effected by the labors of common humanity. The glory of to-day, the concrete goodness in social life, what there is of it, of justice in the law, of promise in quicker and deeper sympathies and more active charities, were hopeful ideas in the minds of a million, yea, an hundred million men who died without beholding them reduced to practice. Ideal salvation always precedes practical, actual salvation. Sir Christopher Wren carried St. Paul's in his brain before a single stone of the mighty pile was grouted into the earth. Common men enough were they who mixed the mortar and cut the stone through the long years of the actual building. You and I, after the battle was on, could find it comparatively easy to stand in the ranks of freedom; but black and cruel serfdom were still the blight of our soil and stain upon our flag, had there been no Whittier to sing the sunrise of liberty while yet it was midnight; no Garrison to awaken the dormant sense of justice in a nation that sold little babies into slavery in the name of liberty and tore the wife from the law-palsied arm of her husband in the name of inalienable rights. In this good work let us not despise the idealist, the man who, amid the dust and grime, the hardness, the injustice, the wickedness of the present, dares to speak of the brighter sky, the equal road, the nobler motive that ought to come, that must come into the life of man, if not to-day, then upon some golden to morrow. When their word of prophecy becomes our daily experience, then these men, common enough and despised in their time, become great. Such an one was Garrison the printer, Whittier the New England farmer's son, Lincoln the child of a southern "poor white," Jesus the despised peasant of Nazareth.

We must not forget, either, how in living this large idea of religion man has made his material victories to assist in his mental and moral improvement—and improvement is but a name for partial salvation. Perfection is actual salvation. James Watt, in the steam of a hissing teakettle, discovered a giant that to-day is doing with tireless arm the work of 50,000,000 slaves. The Hindoos have a proverb "the man who owns an elephant need not carry a load." We own mightier powers than elephants. We move by the power of steam and speak with the voice of the lightning. Because of this, there is not a people upon the earth that is alien to us. The farmer in his quiet country home, the mechanic, resting in his cottage at nightfall, as he takes the daily or weekly newspaper in his hand, touches great peoples and mighty interests of which Paul and John never had a vision.

Our prosperity is not simply linked with the prosperity of our own town, or state, or business. Ignoring boundary lines, flags, national pride or animosity, God, using the ambitions, needs and intuitions of man, under the seas, through the valleys and over the mountains, along the lines of commerce, through the pages of diplomatic lore, and over the broad spaces of intellectual communism, has run the glorious legend "All ye are brethren." We cannot permanently prosper while the least of these are in the deeps of hopeless adversity; our salvation is not assured and complete, until the light in our life shines in some saving way into the life of our remotest brother.

When man is redeemed it is by the work of his fellow men. God is in this work of redemption, framing the law, ordering the method, inspiring the act; but the work, when done, will be accomplished by human, erring brains, hearts, hands. Thus is man divine. Thus is all effort dignified. He is not simply allied with God and righteousness, he is "God manifest in the flesh" to everyone to whom he is the almoner of a new hope and word of a new strength, the spirit of a sufficient consolation.

In this line of God-like sympathy and endeavor it is not probable that the working capacity of man in an intellectual way can be much increased. There may be a multitude of new applications of this power, but the intellectual zenith was reached 2500 years ago. Indeed, by the side of the intellectual comprehensiveness of ancient Greece, we are pigmies. And yet, Greece is a memory. That which would have made her immortal in life, as she now is in history, she did not possess. Her intellect lacked the conserving power of moral and fraternal purpose, the tenacity and immortality of unselfish effort. She grew in beauty, not in moral character. She demonstrated that power not wielded for the good of all, is wielded always for evil, and so has in it the certain elements of decay. Her intellectual greatness was her rational ruin because she did not turn it to the greatest uses.

The development of the Divine Man, the divine nation, comes at the last in the turning of all power, physical, mental and moral, to the upbuilding of God in the life of individual and national character. Not along some lines, but everywhere. Not in the hearts of the high, the learned and the powerful, but in the souls of the lowly, the ignorant and the weak. Not among people who speak one tongue and salute one flag, but among peoples of all tongues and all flags.

The ladder, adown which the angels came to the sleeping Jacob, was erected in the dreams of an outcast amid darkness, starvation and arid rocks. I suppose it would be pleasant work to preach to angels—but they don't need preaching. Jesus could have made friends of the mammon of unrighteousness by accepting a religion of words, and so have escaped the kiss of Judas, the mockery of the soldiers and a felon's death, but his gospel was to the poor, his word of comfort to the oppressed, the broken hearted, the erring, the perishing, and the way of that gospel was through ignominy, poverty and suffering—to glory.

I cannot say that the way of this larger life is always an easy way. It was not for Vane and Sidney, Adams and Washington, John Brown and Abraham Lincoln. It was not an easy way for Moses and Buddha, Socrates and Paul, Servetus and Luther. It is not always easy along the path of citizenship, where the blandishments of enthroned injustice are to be met, and the terrors of a blind and unreasoning partisanship—which will sustain or excuse almost any evil the fighting of which may bring loss of strength—must be fearlessly thrust aside. It is not easy in homes, where the daily burden is heavy, and mutual kindness and forbearance are often forgotten. Sainthood comes of service, not in the prayers of an hour in the beatific visions of a night.

The word of this larger life is fraternity; in its work, self is abnegated; in its faith, righteousness is triumphant. It holds no councils of excommunication, builds no dungeon of darkness, lights no inquisitorial fire. From the borders of Galilee it bids us "lose our life that we may find it." At the foot of the Himalayas it proclaims: "Pity and need make all flesh kin. There is no caste in blood, no rank in tears." On every righteous battlefield where man has fallen for the good of the nations yet to be, the lesson has been written in blood with the pen of eternal glory, that

"The noblest place for man to die,
Is where he dies for man."

We ought not to put this matter so far away from us that we shall seem to hold no direct and intimate relationship with it.

It is only by the vitality that goes from the individual into the mass, that the great pulse of the world is made to throb with a stronger life. A community is no stronger than the aggregated strength of the individuals that compose it; the state is no stronger than the aggregated strength of its communities.

The foremost thing, then, is individual integrity. Not simply in the matter of buying and selling, and in the long line of commercial relations which that word usually suggests, but in all the serious and manifold relations of life. A man must be true to the government, obedient to its laws, a willing bearer of all proper civic burdens. He must feel that he is an incipient traitor, if on election day he fails by his ballot to voice his preference for some form of administration.

He must feel that he is but little better than a common thief, when he has not personal honor enough to keep him from lying to the assessor of taxes, in order that he may retain in his purse a few dollars that belong to the people.

He must bear his share of the social burden, keep alive the fires of kindly personal sympathy and regard in his neighborhood, support the school, the church, the newspaper with a willing heart and to the extent of his ability. He must be kindness, interest, sympathy, love, in the shelter of his home, and by the labor of his hands and the loyalty of his affections make it the dearest, most restful spot in all the world to those he calls within its charmed circle. Thus, true to his country, his friend and his family, he will be true to his God.

The ideal heaven of the ancient Greek, where the gods found pleasure and rest, was high Olympus. There were nectar and ambrosia, the cup of Vulcan, the smile of placated Jove, the white arms of Hebe. In the heaven of the early Christian, Jehovah—Yahweh of war hosts—sat upon a great white throne, while around him in shining raiment were archangels, angels and the saved who had done with earth, with harps and crowns and joyous song.

Heaven—for him who feels that God is with him now as much as he can be at any point in the eternities—is where, following the heart of his Leader he goes bravely to the battle of life. He knows that he is more than conqueror, for he fights with the weapons of Omnipotence.

For the Religio-Philosophical Journal.

Hypnotism, Mediumship, Etc.

A. E. CARPENTER.

It has been asserted by physicians, repeatedly, that what is known as mediumship is only an abnormal and diseased action of the nervous forces stimulating the imagination and producing subjective impressions that have been referred to the influence of spirits, but originate purely in the person's mind as a result of disordered and nervous states.

The French doctors, in their investigations of the hypnotic state, have affirmed that it is due to nervous derangement and is never manifested except by those persons whose nervous systems are in an unnatural and unhealthy condition. Hence the phenomena of mediumship, hypnotism, etc., can only be developed by those who are in a diseased nervous condition. Of course, the doctors disagree as to these conclusions, as they do about most matters, thus admitting the possibility of their being mistaken; but I would like to consider the position assumed by some of them as above stated.

I will commence by saying that the state of mind in the medium and hypnotized subject are precisely similar. I allude, of course, to mental mediumship, and it will not be necessary to consider them apart from each other. I will go farther and state that these mental conditions are states of the mind to which all people are subject, and they are neither unusual nor abnormal, and consequently not at all dangerous when properly understood. In my experience in practical hypnotism I have found that those in the best state of health entered most readily into the receptive condition, and I have yet to learn of a single case of any one being injured by so doing, either physically or mentally. What is the hypnotic state? Nothing, except a change of mental attitude from a positive and aggressive condition to a negative, passive and receptive one. The Frenchman seems to forget that the very name he has given to this state of mind indicates nothing abnormal. To be hypnotic is only to be sleepy, and what is more natural than to go to sleep? All the phenomena of hypnotism manifest themselves with everyone, more or less, while in sleep, and to hypnotize a person is only to induce the same conditions of receptivity of mind that occur in sleep, and which accounts for the universal phenomena of dreams. As the hypnotized subject responds to the suggestion of the person with whom he is *en rapport*, so the dreamer responds to suggestions that come to him from a great variety of causes. If the stomach is overloaded and oppressed, the suggestion of pain to the subjective consciousness leads it to create all sorts of horrid pictures that assume the form of terrible realities to the sleeper. If the clothing gets off the feet and they become cold, the suggestion leads him to dream of being out of doors barefoot. In fact, a large proportion of all our dreams can be traced to some suggestion made upon our minds when awake, or coming vaguely to our consciousness from some external cause while we are sleeping. This class of dreams is a product of the receptive and responsive state of mind that occurs in its negative condition of sleep, and is precisely analagous to the mental action that is in the hypnotized subject.

As the phenomena of dreams cannot be said to be the result of any mental or nervous derangement, but only grow out of a temporary mental condition, the same is true of hypnotism. As the most healthy people enter the state of sleep the most readily, so they are the most easily hypnotized; and I am certain that the French school of hypnotic investigators, and all their followers, have made a positive error and are working from wrong premises. In investigating hypnotic phenomena, such as mediumship, clairvoyance, etc., we want to be first assured that it is safe to all parties concerned in the experiments undertaken. I believe we may entertain that assurance provided we conduct our experiments with proper care. All faculties and powers of the mind, as of the body, exist for a purpose, and the use of them all will accrue to our good within certain limits. In hypnotizing a person we only induce, by special effort, the same condition and action of the mind that takes place in a dream, with no more injury to the subject.

In the subjective state we become extremely sensitive and subject to impressions from which the mind acts with unusual intensity and power. Not only this, but faculties are developed and manifest themselves that do not appear in the positive, objective life. The mind vibrates and responds to inflowing impressions from the intangible realms of thought and spirit. The consciousness of the soul awakens and becomes measurably independent of the physical senses. Things unseen are perceived, and the ideal stands out as the substantial and real. In this condition the preacher and lecturer become inspired and speak as though having authority, because they then see, and feel, and know the truth they utter, for their souls are *en rapport* with true wisdom. They are like a person who describes a landscape that is before him. At the time, they have no doubt of its existence because their physical eyes beheld it; so in the psychic state there is no doubt, for their quickened perceptions realize it. When they come down from the heights and are once more in the objective life, they may perhaps wonder how they could be so positive about that for which they can give no reasonable explanation. I do not believe that these sublime visions of speaker, poet or seer, are rhapsodies of the imagination. They are often faint pictures of what dawns upon the consciousness as the grand realities of the psychic world opens to their spiritual perception. I have witnessed this in my experiments with psychic sensitives. I have seen it in medinmship. I have found it in literature, in prose and verse. I have felt it in my own person and through its gateway we may pass on to a high and pure Spiritualism. The mental condition that constitutes this state is the highest phase of mediumship, which we need not fear but earnestly seek to attain. It is natural! it is beautiful!

Perhaps I have passed beyond the following of my readers in some of my preceding statements that seem so clear to me, and I will return to a verifying fact of the statement I have made of the power to perceive, independent of the physical senses. I know that facts are always dear to the JOURNAL as I presume they are to all of its intelligent readers.

Last evening, Oct. 27th, I said to my wife, suppose we try a few psychic experiments. She assented and we decided to try the experiment of seeing without eyes, that we had not made for nearly a year. So taking a pair of kid gloves I made a pad of each of them, and placing them carefully over each of her eyes I bound over them two folded towels, taking care to tuck the gloves closely against the sides of the nose to exclude all possibility of any light reaching the eyes. After she had sat a moment and got passive, I made a few downward passes before her face when she declared herself ready. I took some playing cards from a pack at hand, and she immediately told what they were, and, finally, she took the whole pack and told every card one after another as fast as she could take them off. I would say that she told them as readily without knowing what they were as when I saw them. She also saw to read, and demonstrated beyond all doubt her power to see without eyes. I think I have mentioned this fact before, but this was such a recent experiment and such a perfect success that I thought it would be of interest.

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING. FOURTH PAPER.

3. In replying to the third question there are a few things which it would be well not to lose sight of. First that persons of ordinary cautiousness and common intelligence seldom, if ever, permit themselves to accept a new truth on a single test of its verity. Some, myself amongst the number, require many tests of the truth of a proposition, and many verifications of a fact before they feel that they are safe in believing it. Many, many times they travel back over the ground and survey the evidences upon which they rely, to make sure that there could have been no mistake, and often they ask themselves the questions, "Could I have been mistaken? Could it be possible that, in my case, hoping for immortality as I do, the wish could have been father to the thought, and that I have accepted as a fact that of which I have not had sufficient evidence?" and thus the knowledge of our own desires to find a proposition true makes us doubly cautious in receiving it, and more exacting in the quality, kind and abundance of our proofs. Not until the cautious inquirer fathoms the deep waters of mental bias, answers every quibble of skepticism and satisfies every lingering doubt does he consider himself safe in believing, or knows the happiness of a mind at rest.

Second. That the class of proofs which would, in one man's case, be accepted as sufficiently conclusive, would be rejected as insufficient in another's. To some persons, "seeing is believing," and a movement of an inert body without physical contact or the visible application of force, would be sufficient. To others the evidence of the senses must be supplemented by proofs that there was a mind or intelligence behind the physical movements before they can accept them as evidences of an existence beyond the grave; and the aims and objects of the manifesting intelligences must be of sufficient moment to justify them in leaving their higher and better surroundings for purposes of communication with a previously abandoned condition. Neither can such persons receive as proof of another existence, any communication which is not characteristic of the party communicating.

To another class of minds, "the evidence of the senses" would be no evidence at all; they demand that spontaneous or soul conviction of a fact presented, which it has been said is the best proof of a truth; but it must be remembered that in this case the searcher after truth must be capable of separating genuine intuition from the gas of a romantic imagination. The man who goes forth to scientifically investigate modern Spiritualism must possess a cool head, an indifferent heart, a steady nerve and a settled purpose to discover truth and that only. The calm investigator of spirit phenomena has a difficult task to perform; he must leave his affections, his emotions, hopes, fears and speculations all at home, for it is so iconoclastic in character, so mentally disturbing and its manifestations are so subject to adjacent coloration, that few are sufficiently cool and unbiased to probe it fairly.

That quality or sense called "intuition" is sublimely convincing to those who are familiar with soul language. That recognition which is obtained through it is unmistakable; it is the recognition of kinship and identity of one soul by another; it is the perception of a fact by a fact, and an acknowledgment of a truth by a citizen of truth's world; for truth knows truth and each soul speaks to other souls in the silent language of eternity.

An eminent clergyman was once asked whether the proofs which Spiritualism brought would not be valuable to him if they convinced him of life continued beyond the grave. His reply was: "They undoubtedly would be if I needed such proofs, but I already possess better proofs of immortality than any it can furnish." This soul convincement is more satisfying than "proof palpable" itself. Such minds are proofs unto themselves, even as they are laws unto themselves, but they are few and far between and hence the necessity for Spiritualism.

Let me here drop a word of caution. Some minds are peculiarly visionary; they delight in romance and revel in the luxuries of imagination. Beware of such indulgence; it has its root in vanity and self flattery. If you think you possess the quality of intuition in a high degree, fathom your character lest you may be self deceived; your safeguard is humility; cultivate it, for grievous mistakes are sometimes made and when such minds turn upon religion or metaphysics, if they have not the safeguard of humility, ignorance may land them in a mad-house.

But what convinced me? is the question. In reply I would say that many things conspired to satisfy my mind that the communion of the physical world with the unseen is a matter of fact and had always been operative. In a greater or less degree all the above mentioned conditions of mind were shared by me. Other considerations which I have not touched upon had also entered into my cogitation of the subject, and caused me to ask myself many questions, often in a frame of mind which most people would not envy. Many hopes and many fears, many anxieties, doubts and much questioning of motive, of justification, of mental balance, must be the inevitable lot of all those who are determined to discover for themselves whether spirit return is a fact.

It seems to be a law of mind, or of metaphysics, that at a time when we most seem to need concentration, some circumstance intrudes to annoy and disturb our researches. The association of the spirit is disturbed by the obtrusions of the flesh, and the aspirations of the soul are turned aside by inferior ambitions. The law of necessity has much to do with the agitation of the dark waters of such a human life, often throwing up to the surface idols loathsome to contemplate; tendencies and qualities, perhaps, which we had fondly hoped had long since been eliminated from our characters. But the first requisite to the conquering of an enemy is to know him; the surest road to cleanliness is to realize the necessity of the bath-tub; and so also an appetite for the good and wholesome is created by the tonic effect produced by the unpleasant consequences of evil deeds committed. Thus the investigation of Spiritualism proper (the interblending of the two worlds) does more than to merely satisfy our understanding, it causes us to see ourselves as we are, by tearing away the film from our eyes, trampling it under foot until we stand a revelation to ourselves showing our armor as mere gossamer and our swords broken at the hilt.

Can we separate the investigation of Spiritualism from the investigation of good and evil? Can we probe effects without probing causes? The long, dark night causes the watcher to go to the east window in search of the rising sun, and nature's command is, Excelsior!

As in some societies (perhaps I would be justified in saying in all societies) the candidate, before applying for admittance, is expected to have undergone a heart preparation; so, before I was "convinced of the continuity of life," I underwent a long course of preparation in both head and heart, and many a time friendly "mediums" would become impatient with me when I delayed the acknowledgment of conviction on what they esteemed a "grand test." Many a time I had been told that I never would believe until I had Spiritualism and mediumship in my own house; and as I did not deem that at all likely to happen, I despaired of convincement.

If I am not mistaken, D. D. Home's book, "Incidents in My Life," first volume, was the cause of awakening me to a realization of its possible truth. I had read A. J. Davis' earlier works but they failed to bring me to a realization of the thing; they seemed to be more fit for those who had passed their novitiate and were in a better condition to exercise patience. Davis's works, particularly the earlier books, are too laborious and verbose; he uses too many and too large words to express an idea and the reader loses the sense and breaks the connection in his effort to climb over three or four unusual words piled immediately one on top of another. Of course, metaphysical facts and things are hard to express and the above difficulty may have been unavoidable, and so I say that Davis's works are more fit for experienced persons than for primary inquirers. I had also read Judge Edmonds. His first volume seemed reasonable, but the perusal of his later books had the effect of spoiling those earlier ones. To my mind, unprepared as it was, the Judge's pictures of scenes in the future life seemed monstrously absurd,—and thus the good produced by the perusal of his early volumes was cancelled by the more recent. Judge Edmonds was a true and noble man, I have no doubt, but his later works are not the best to place in the hands of an inquirer.

Mr. Home's first volume was excellent; it was just the thing I needed at the time. Like all excellent literary work it is plain, easy reading, excellent in finish and pure in expression; it contains food for both head and heart, and its witnesses to phenomena every reader must acknowledge are unquestionably unimpeachable. "Incidents in my Life" was the first volume which convinced me of the probability of spirit return being true in fact, for I could not suppose that ladies and gentlemen of the standing and intelligence of those who bore their testimony so unequivocally in Home's book, could possibly be mistaken. And although I had never seen Mr. Home I had conceived for him a sentiment which may be defined as a compound of gratitude and affection. Nothing but financial inability prevents me from possessing all the books written by the Homes, more particularly the late work of Mrs. H., which relates so much of a gentleman's life in whom I have been so deeply interested.

As this article is quite long enough, I shall reserve the more important particulars of "What convinced me of the continuity of life beyond the grave," for another paper.

Sturgis, Mich.

For the Religio-Philosophical Journal.

Jottings in Regard to Children.

In the JOURNAL of June 8th and 22d, I expressed the idea that children possess certain inalienable rights which we are bound to respect. Above all have they the right to be treated with perfect justness and dignity. They should be allowed to grow in as healthy an atmosphere as we require for ourselves. Moral forces join with their physical counterparts in obeying the same or similar laws. They act in a certain direction, with a given intensity, and spring other correlative forces.

To project deception against a child and expect it to generate trust and truth, is to sow thistles and look for potatoes as their fruit. Perfectly absurd is it, then, to treat children with overbearing arrogance, expecting them to pay back thoughtful kindness and courteous manner.

The friction necessary to generate soul activity is constantly being supplied through the reciprocal action of your soul expressions and the child's awakening possibilities. The world is surfeited with preaching, let us have practice. Many are the "Line upon line and precept upon precept" necessary to develop politeness in a little soul who never hears the refined tone and gentle wording addressed to himself. Why has the child not a right to the prefix "please," as the pleasant beginning to a request for service? and surely his little being warms with great sweetness and strength under the influence of an appreciative "Thank you." Perform an act and say thank you to yourself if you would test its potency in drawing forth a certain willingness to repeat the service. It is not necessary that another should speak the word, that you may bring your soul into a condition to experience the action of this force.

"Don't" is a great black cloud in the sky of a child's serenity. Roll them forth too frequently and you need not be surprised if there follow the shower of tears or the impetuous outburst of the cyclone. Watch yourself for a while and see how many things you do, inadvertently, for which your child would receive a reprimand. Suppose we test the truth of the scripture, "Resist not evil, but overcome evil with good," by passing with silence the many little wrongs or mistakes, calling attention, with praise, to what has been well done or said.

We are the living example of the child; he seeks to do like papa and mamma. We are his dictionary, book on etiquette, grammar, social leader and preacher. Let us not be his ogre nor his fool.

Why should he not be treated as an equal; his tastes consulted and his thought conferred with? What if his talk be about a block bridge? Mechanical principles are involved, and it is a dull child that will not interest one with his knowledge of them.

Life should be to us but a great opportunity for the development of a knowledge of the nature and relation of things. Our daily feeding and clothing should be but avenues to this same good. In this deep blessing of living, what prerogatives have we that the child has not? We claim the right to private possessions over which we exercise unhampered control. Has not every child the same privilege? We have sacred nooks whose treasures only our own fingers may remove; shall we not pause upon the threshold of the child's domain and courteously await permission to touch, taste or appropriate? Our daily acts are but the outworking of forces stored in our various faculties. We at no time go beyond the command of our nature. Shall not children be supplied with the same varied opportunities? God's powers actuate childhood. His mandates precede those of the parent.

If we are stingy with privileges, the divine in the child manifests its royalty and appropriates its desires. The one thing to be brought forth in a child's nature is reflective judgment, or, in other words, an understanding of the immutable laws of being; and that can only be done by leading the child to listen for the still small voice. But how can he listen if our unholy voices fill his ears? His desire to thus listen will spring forth when he learns that we stand within that "holy of holies" and bare our need to the Infinite. Their souls should be held responsible to God alone. Parents are not potentates but teachers; not jailors but guardians in a very delicate sense of the term.

In the realm of moral forces, the adult may generally stand as the pupil of the child, whose trustful purity and keen perception will reveal new beauties along the old paths of our lives. He will point his moral syllogisms at our sanctuaries, revealing what manner of being we are. Spiritual blindness dissipates under the potent touch of childhood. Verily, "a little child shall lead them." Strange that adult years should bring so dulled a sense of God's great truths!

Let us reflect a moment and see in what line of action a child is most likely to abrogate our ideas of right. Is it not often in regard to material things? He will wear inconvenient holes in his clothes and mar or break the furniture. Are these things done just for the sake of wrong or are they accidents occurring in the legitimate pursuit of health and knowledge? Is the oft repeated tap of restless feet upon the varnished chair, evidence of ugliness or of a studious perception of the play of muscle, or the quality of sound? The scratched finish and indented wood are an after consideration. The chair felt hard and the child's natural supposition is that it is hard. What a rare chance, not to reprimand, but to teach a lesson in anatomy and physics; a delicate moral will pleasantly diffuse itself over the occasion. In the majority of instances the child's offence will be found to be the unforeseen result of a legitimate search for knowledge.

We have learned that floating bodies displace their weight of water; but the child must, perhaps, submerge his hand several times in his tumbler, in the observation of the fact. What is the possible slopping over, compared to the lesson learned? Over and over the tiny chip-boat must strand against the tub to teach that small particles of matter are attracted toward larger ones. Are we justified in shocking the little opening soul because he does not at the same instant, also, bear in mind that water is absorbed by cloth and that dirt subsequently adheres to the spot? We seldom keep distinct more than one line of thought. Is the child to rank us in ability? Gradually it will learn to preserve the man-made things in the fascinating search through God's storehouse.

Every time we dictatorially command a child, and require its immediate, blind obedience, we enslave its soul-power and become responsible for its acts. Are we as parents delegated to control, or to instruct these children of ours? But to be heterodox in the rearing of children leads to as deep radicalism as unorthodox thought in religion (so-called.) Let a soul once hold its parental prerogatives in leash while listening for guidance and his privileges can never again tread the old lines. He perceives an aroma from above and henceforth its source is his desire. Also, at that moment, does he commit the unpardonable sin, in daring to digress from established form. He loses his position in the estimation of his neighbor and his enemies become "they of his own household."

The parent who does not reprimand at the "accepted time," or who fails to punish, in the usual manner, a child's mistake, is in the same boat with him who accepts modern inspiration, who questions God of the right and wrong, truth or falsity of dogma, saying, "Come let us reason together." They have both cut loose from the old ways—have held deaf ears to orthodox warning and must henceforth pose as astrologers, getting their bearings and reading their destinies from above. They must, with rapt intensity, audit the "still small voice" while the tumultuous elements lash and shake the foundations upon which they rest; shake, that is all—never rupture nor undermine.

We cannot remain faithful to this inner guidance and change but a few details. Our souls in perfect self-poise must await all day the varying demands of growing childthought.

To be a faithful parent is to live a holy life. Every step of the way is consecrated with love, tears, seeming failure and blessing. Still we cannot falter, we may not rescind our judgment given in the court of God. Children must be allowed freedom in their decisions. They must be free to do wrong sometimes. Only by experience can they learn the lessons of life. Only by occasional failure can experience teach wisdom. We direct unkind remarks to our associates; can we expect children to do less? We claim the privilege of a wrong act; must we not yield the same to the child? Again, is its judgment really so inferior to our vaunted power in that direction? Its accumulated experience is certainly less, and it is often asserted that the child's reflective faculties are weak, but are not its intuitive perceptions enough in the ascendency to balance his forces? If the reasoning faculty is weak, it should be strengthened, which process requires exercise to develop strong action. What is the effect produced upon a child's power to reason when we decide for it, and make assertions with meager explanations? A child will learn the rudiments of natural history, physics, physiology, form, sociology, arithmetic, geography, astronomy, spelling, phonetics, (to say nothing of printing, or reading) before it is seven years old, while its theology will be fully up to the present development in that science. All that is required to produce such a general understanding of things common, is that his natural questionings shall be answered carefully with information continued until his interest lags, when the instruction should cease, even if it close with an unfinished sentence. Strange how often a child three years old can send us to the encyclopedia or dictionary!

The giving of a false or trifling answer to the question of a child should be one of the greatest crimes of the day. It sets wrong alert in three centers, yourself, the child, and the knowledge of truth. After the idea of deference to the parent, as a superior being, has been put away forever, then the wrong of impertinence disposes of itself and we find ourselves treating the child with impudence quite as often as he bestows it upon us.

To one thing we must make up our mind in following these modern ideas in regard to children, that is, we must not command. Every instance of such expression places us under the old dispensation; we forget our present position. A command immediately implies our right to dictate, and to subjugate, both of which privileges we must yield to God, to the principles of the Father. If our request be disregarded we have not been disobeyed, and the principles crossed will take their own perfect vengence. Furthermore, in thus developing the child's power of right decision, in placing his tiny personality upon its feet mantled in dignity and respect, we have called into being forces that are, in their nature, the implacable foes of blind rule, and which will fight to the death an inroad into their domain. Should we so far forget as to command, let us not be surprised if the artillery we have loaded break our bond of peace. Until our personality shall be lost in God's great being, we have laid out a rough way for weary feet, but the spirit within says, "go on." Amen! we will! We will strive to maintain a calm patience under childish fretfulness or impudence, that our children may learn a like virtue; we will pity the wrong-doer and lovingly seek by story or song to lead his mind into sweeter vibrations, that he may also learn to sympathize with his weak human brethren; we will strive to feel through every fiber of our being that the sinner more deserves our love than the one sinned against. We will bow our souls in humility before the pertinent questions of childhood hurled fearlessly into the being of God, that we may catch the answering reverberation of spirit, revealing, as it transmutes to incandescence, a glimpse of our next stepping stone. D. M.

Presbyterian Dogmatic Reforms.

[Chicago Tribune, November 10.]

The action of the New York Presbytery last week in giving an affirmative answer to the question of the General Assembly whether it desired a revision of the Confession of Faith is a long step forward and will give hearty satisfaction to all liberal minded Presbyterians. In the discussion of the question, which was very exhaustive, Dr. Howard Crosby proposed giving up that portion of the creed which is so dear to Calvinists—namely; the predestination of such a generous share of "men and angels" to "everlasting death." Dr. Boote conducted a vigorous attack on another venerable relic—"supralapsarian preterition," or the dogma that the decree of election determined man should fall in order to secure the redemption of a portion of the race, and he also defended infants and heathen against wholesale damnation. President Hastings of the Union Theological Seminary wanted to leave the Confession untouched and adopt in its place a simple creed, his idea being to preserve the old monstrosity as a monument, as relics of inquisition, torture, and witches' needles are preserved. Dr. Schaff, as might have been expected from his recent utterances, pitched into the Confession roughshod as a useless and unpleasant theological scheme which the world had outgrown. Dr. Paxton fired hot shot into it after the following fashion:

"The man who would dare preach the doctrine of infant condemnation and the doctrine of reprobation as expressed in the Confession is not a contemporary of the nineteenth century. He is a contemporary of the seventeenth or eighteenth. He is a survival—and not of the fittest."

The only prominent defender of the confession was Dr. Shedd, his position being that the famous third chapter is so interwoven with the rest of the confession that its disturbance must inevitably tear down the whole creed—in other words, that the entire creed is so Calvinistic in its construction it will tumble the whole edifice down if this objectionable pillar is taken out. After six hours' discussion a vote was taken, and sixty-seven of the eighty-two members, more than four to one, declared themselves in favor of revision. It is a particularly bright spot in the Presbyterian sky. It shows that the sun is breaking through and dissipating the old medieval gloom, and that the doctors of to-day are tired of following Jonathan Edwards and other truculent old-time saints. Coming from so powerful and influential a presbytery as that of New York, the decision will create a sensation in Presbyterian circles all over the country. It goes without saying, however, that its action will be antagonized in some quarters. Already the New Brunswick Presbytery—in which are located Princeton and Prof. Swing's old friend, Dr. Patton—has declared in favor of retaining "supralapsarian preterition" and predestination of a considerable number of men and angels as well as infants and heathen for everlasting damnation. A Philadelphia paper also intimates that Philadelphia and Alleghany will stand by the old faith. Revision may not yet be able to command a majority of the presbyteries, but a stout fight under the lead of New York will be made in the next general assembly. The champions of revision have every reason to press their cause. The lay brethren are with them, for they long ago sent these doctrines to the theological scavenger-wagons. They should get in their work also before the churches north and south unite, for the church south will stick to the last fragment of the calvinistic monstrosity. It has no more idea of progress than Brother Jasper's church. All the same, Presbyterianism is marching forward. Revision has the floor and will keep it until the cause is gained. Prof. Swing will yet be justified, and even the heathen doing right according to his light will have a chance to be saved when "supralapsarian preterition" goes by the board.

This sensible editorial from the *Tribune* is a correct reflection of the views of a majority of Presbyterians, otherwise it would never have been published. As has been more than once stated in the JOURNAL, the editor-in-chief and the managing editor of the *Tribune* are Presbyterians, the latter the son of a D. D. of that sect.

Heredity as an Element of Temperance.

[Chicago Tribune.]

It is a question whether the Prohibitionists have ever sufficiently considered the potent influences of heredity in their effort to make people teetotalers by compulsion—a task which even the Lord Himself when on earth never undertook. Both the teetotal habit and the alcoholic appetite are more dependent upon heredity than they have as yet conceived. The Chinese are a peculiarly temperate people as regards drinking liquor from the influence of heredity. Confucius enjoined abstinence from alcohol upon his followers twenty-six centuries ago. It was one of the prominent tenets of his religion. One hundred generations of Chinese obeyed his injunctions, and thus abstentive habits were transmitted from one generation to another, so far as intoxicating drinks are concerned, and the taste for alcohol was repressed. Hence the anti-liquor habit is completely ingrained in the Chinese nature and they have no craving for liquors. The same is true of the Buddhists. Buddha enjoined abstinence from alcohol upon his followers centuries before the Christian era, and the Buddhists for a hundred generations have been practical teetotal people. They have no desire to drink because the influences of heredity are all in the opposite direction and are well-nigh irresistible. The Mohammedans are as teetotal as even Kansas St. John or Miss Willard could desire. Why? Because Mohammed, living a dozen centuries ago, aware of the destructive results of the drink habit on the Arabs, was especially severe in his reprobation of it. The Turks and the Arabs have ever since been abstainers from intoxicating liquor, and to-day they are teetotalers because they are able to resist through the powerful assisting influence of heredity.

The influences of heredity among Christian nations are sadly in the other direction. In the organization of the Christian religion no injunction was promulgated against wine drinking. Christ, the great founder, did not prohibit the use of wine; on the other hand, he turned water into wine for the entertainment of the wedding guests, and drank wine himself according to the custom of the Jews. The Apostles did not forbid it, but one of them, St. Paul, commended its use in certain cases. The chosen people of Israel were not commanded by law-giver Moses to refrain from wine, nor were their converts among the Gentiles. The nations which embraced Christianity—as the Romans, Greeks, Gauls, Teutons, British, Irish, Scandinavians, Goths, Vandals, Huns, Scythians, etc.—all had acquired the alcoholic habit centuries before their conversion, and ever since have indulged, some in the form of wine, others beer, others rum, and to-day, while admitted to be a great evil, it is fixed as one of the results of heredity. The early Christians did not encourage intemperance, but they at the same time did not forbid the use of stimulants. They only warned people of the dangers of abuse. Hence heredity has fastened the habit upon their descendants. The abuse of the habit is unquestionably a dreadful evil, and its best correction and cure lies in appeal to the victim's better nature and sense of manliness to resist temptation. If injunctions had been laid against the use of stimulants among the foundation precepts of the Christian religion, as they were among those of other Oriental religions, Christians to day would have been as temperate as the followers of Confucius, Buddha, or Mohammed. The attempt to suddenly reverse the influences of heredity and to compel a man to be good by political legislation and constitutional amendments has not thus far yielded the good fruits that have been hoped from it. Prohibition has done some good where it was supported by a strong popular sentiment to enforce it; where that was lacking, harm rather than good has been done.

Salvation Made Easy.

To the Editor of the Religio Philosophical Journal.

The JOURNAL for October 12th contains a "response" from Thos. Harding which is perplexingly interesting. He says: "It is the accepted doctrine of Spiritualists, that we must pay full penalty for our misdeeds; that we must outgrow our tendencies to evil; that we must bear the consequences of every act and thought," etc., and then he proceeds to find fault with those lessons, so replete with robust morality. A man who can see anything amiss in them would not be unlikely to quarrel with a spring breeze because it is not the blighting breath of winter.

It is perfectly legitimate to find fault with people who, while claiming to be Spiritualists, practice fraud and deception, but not with the principles of the philosophy; and it is morally debilitating to indulge in the semi-orthodox hope that there is some kind of a substitute for vicarious atonement, labeled "Shortcut Forgiveness." Is it not dishonest to seek access to heaven on such a ticket?

If, as Mr. Harding assures us, the guilty may be pardoned (and the costs taxed to the county, of course,) what incentive is there for doing right? It is much easier to float with the current than to row against it, and if Mr. H.'s views were generally accepted, I fear we should soon find ourselves going down stream, all together, in a state of anarchy. He confesses that he has great faith in the underlying goodness of humanity. Well, when I was about sixteen years old I had that very same faith; but I learned by actual experience, long ago, that it is not wise to trust every body. May æons pass away before Spiritualists seek an easy route to glory. Already too many are depending upon being saved by the "blood of the lamb" (not counting the disciples of Brown-Sequard), and what the benighted children of earth need most, is more self-reliance.

Whoever believes in spirit communion and endless progression, sustained by such healthy teaching as that to which Mr. H. objects, will live so well that forgiveness will be unnecessary. It is gratifying to know that real Spiritualists are not of the shortcut type. They enjoy going the long route, and working an honest passage right up to the pearly gates. They have no wish to sneak in where they do not belong. When they do evil, and their spirits get sick in consequence, they do not whine and "beg off," but stand up and take their medicine with as few grimaces as possible. The penalty teaches them to keep free from such sickness next time. "Nothing, either great or small, remains for me to do," is not their motto. They are constantly seeking for something, if not great, then small, that they can do. They are anxious to outgrow their tendencies to evil, and they know that the more earnestly they work for that end, the sooner will those tendencies be overcome.

It is perfectly fair that we should take the consequences of every act and thought. Let any one be convinced that such is the fact, and he will "cease to do evil and learn to do well." Who with an ounce of independence would have it otherwise? If human beings are to have so little self-respect as to be unwilling to pay their own debts, then their individuality is too puny to save. If we do not belong to ourselves, and are like particles of dust in a dark room, then we may as well forego the trouble of breathing for we are as dead as we ever will be.

When Mr. Harding says, "Spiritualism teaches that there is no friend on earth nor in heaven who can aid us," he uses a fine verbal combination at the expense of truth, and shows that he has given the subject very lax study. I began reading spiritual books and papers as long ago as I can remember, and I never found any such instruction as he mentions. On the contrary, I imbibed the lessons that Spiritualism gives to all, light, warmth, aid and comfort, and that hosts of invisible friends are ever near, aiding, shielding and comforting us, as well as moving us to deeds of kindness and mercy, and that they

teach us how to do our work ourselves. Is there anything soul-hardening in that?

As to the "no forgiveness" objection, Mr. Harding again misleads himself. There may be no forgiveness, according to the orthodox definition, but we are taught that whenever we see our errors, and desire to correct them, we may solicit aid and advice (which are never withheld) from those above us, and thus learn how to better our condition. We are taught, too, that motives are weighty, and that more depends upon what we really are, than upon what we do. It is a pleasure to Spiritualists to earn their own salvation, and they have no longing for the shoddy article which may be had for the asking. One hour of work is worth more than a century of prayers, and it is much more humanizing, too. RETTA S. ANDERSON.

Concordia, Kan.

Woman's Department.

OF INTEREST TO WOMEN.

This morning I went to hear Professor Felix Adler speak on the subject of Marriage and Divorce. As this is a subject which ought to interest women, it occurred to me that I might write some account of it for the Woman's Department of your paper. Professor Adler is a great ethical teacher. His society is made up largely of persons who do not believe in the orthodox religion, and many of them do not believe in any future life. People who desire in every discourse to hear about heaven and its joys, or desire to have their faith in a future life strengthened, rarely care to listen to him. Spiritualists, as a rule, are not members of his society, but men and women of intellect, who are anxious to know how to conduct their lives on this planet, like him. He has a well trained mind, a thing, alas! too many Spiritualistic speakers and mediums have not, and he knows how to put his large stock of knowledge to good use. To-day he spoke of marriage from four points of view:

1st. Marriage as a Civil Contract,
2nd. Marriage as a Sacrament,
3rd. The Romantic Element of Marriage,
4th. The ethical View of the subject.

He began by saying that there had been a very great interest in the marriage and divorce questions of late, owing to the fact that the government had a few years ago appointed a commissioner to investigate the extent of divorces in this and other countries. In this country, in 1886, there were granted over 25,000 divorces; in France and Germany over six thousand each, while in England, where divorce laws are very strict, there have been only four hundred and seventy-five. In the twenty years ending in 1886, in this country, we have had more than three hundred and twenty-eight thousand divorces, and affected by it nearly two millions of people, friends and those related by ties of blood.

With these brief reasons for speaking on the subject, he proceeded to express his views, first, on "Marriage as a Civil Contract." Liberals are inclined to support this view, partly because the church refuses to sanction marriage between believers and non-believers. This they have held to be a hardship imposed. Why should the church undertake to say that two persons who wish to marry shall not, except under certain restrictions against which the human heart and mind revolt. So Liberals, and I may add Spiritualists, have gone to the other extreme and held that marriage is nothing but a civil contract between the parties, with which the church has nothing to do.

Against this theory Mr. Adler protested with much force, and I believe most women will agree with him. He said: "Any person, however, who says that marriage is a civil contract and nothing more, says what is false and fallacious. The very nature of a contract is its terminability at the will of the parties who have made it. Again, a contract is an engagement which can be enforced by law. I hold that the marriage agreement cannot be enforced by law. The law can compel a man to supply food and shelter to his wife, provided, of course, he has the ability, which alas! too many men have not; but does this constitute marriage? The real essence of marriage is love, esteem, respect. If marriage is a civil contract between a man and a woman to give to each other mutual love, esteem, respect, then the law should be able to compel each to give to the other these precious gifts if they refuse; but has the law ever attempted to do such a thing? No, and it never will, for it cannot. The orb of love rises above the snares which purists would set for it. I prefer, therefore, the more cautious statement that marriage is a quasi-contract, or the civil status of persons who have accepted the obligations founded upon the distinction of sex.

Mr. Adler then took up the sacramental theory held by the church, and especially by the Catholic church. According to St. Augustine, a sacrament is the visible form of an invisible grace. This is beautiful. How finely this fits marriage! It is the sign that makes forcible the thing signified. This invisible grace is defined to be a spiritual union. In this union the bride and bridegroom are the principal actors. The priest does not administer this sacrament. He is merely the accessory, and adds his benediction to the accomplished fact, consummated by the parties themselves, with God as their witness. And this is why this church opposes divorce. If God has joined the parties together it must be very displeasing to Him to have man separate them.

"I should be willing to adopt this theory were it not for certain things, for I do think that marriage is a sacrament, and I do believe that the bridegroom and bride are the ministers of this sacrament. The difficulty with the Catholic view, however, is that this union cannot be undone, because God is directly responsible for it and is a sort of silent partner in the marriage. In this way the the sacramental theory becomes a stumbling block and opens the door for a series of hideous abuses, for which the church has no remedy."

"It is perhaps well enough for me here to say that the church holds to the doctrine of the indissolubility of marriage for other reasons as well as this, one of which is that its permanence is a law of the race and for the good of the race as a whole, while those who suffer for this law of permanence in marriage are few—so few that it would be folly and wicked to make exceptions in their favor."

I know that the church holds to many views concerning marriage that are offensive to me and especially so is their objection to the marriage of the clergy. The clergy ought to marry and could do more good if they had noble wives to help them. If nine-tenths of the show, and pomp, and parade of the church were cast aside and the simple natural religion of Jesus in his life, rather than in his death, made more important, "the world would be the better for it."

These, however, are a woman's views and not, so far as I know, Mr. Adler's. The next point he took up was the romantic view of marriage. When lovers are in the romantic mood they idolize each other. "Romantic love is a flame lighted by the torch of passion; a spiritual intoxication that is fed on nectar and ambrosia. Its characteristic is that it ascribes ideal qualities to its objects. Very pretty, however, as these flowers may be, there lurks beneath them a poisonous adder, for if this is what is to be expected in marriage disappointment is certain. There is not one marriage in a million where these conditions are realized. If we teach our young women to look for this in marriage we are either preparing them to groan under a heavy yoke or encouraging them to a life of license. The defect of the romantic theory is that it soars too high and falls too deep."

From this he went on to say that it was not necessary for man and wife to think reciprocally that there was not in the whole world any other being so perfect as the object of their love, for this could not be true. The highest love can be joined with a knowledge of our mutual imperfections, which are many, and our mutual deficiencies of culture and education.

The last point for discussion by the learned and eloquent gentleman was the ethical view of marriage, or to speak in old fashioned language, the moral view. On this point he was brief. The ethical view is characterized mainly by the idea of duty. If love declines, duty should take its place. The word duty might with propriety be written in golden letters on the altar of every home. What is duty? It is that which we ought to do whether we like it or not, that which we are in honor bound to do whether it is agreeable to us or painful. If we see a thing is right we should at the same time see it is our duty to do it. Duty and right are relative terms. Is duty a thought written in sufficiently large characters on our hearts? Of course love should superintend the inception of every marriage. Love makes duty easy, and duty deepens and enriches love. The love with which we enter wedlock is far inferior to the love which should be its final and finest blossom.

"When the whole nature of the bridegroom responds to the whole nature of the bride, then there is love. We can be passionate in part, but we cannot love in part. You may admire the lady of your heart because she is an exquisite musician, or paints beautifully, or is talented in other respects, but none of these single qualities determines love. Love is the indefinable combination of them all.

"We do not need to lose our senses in order to love. Love is perfectly consistent with the existence of imperfections in the object loved. You may think your love beautiful, but you will allow that there are others more beautiful; you may think she has a good disposition, but you will allow that there are certain little flaws. Here duty comes in and tells you you should endeavor to eradicate those flaws. All the duties of spouses are expressed in the words, 'We shall take one another as we are, in order to make each other what we ought to be.'

"You perhaps feel, sir, that your mental life is not shared; but you should ask yourself whether you have endeavored to realize the needs of the woman's soul in her. The true marriage is a perpetual wooing. That is a contemptible saying of the French that no man is a hero to his valet. On the contrary, the greatest men have always been revered and loved by their closest friends and followers. So I revere him of whom a noble wife can say, as Charles Kingsley's wife said, 'No one knew as I did what a strong soul he was.' It is the experience of the world that the true wedded love is the pearl without price."

So much time was taken up presenting these views on marriage that the subject of divorce was hardly touched upon, but postponed until next week. It is pretty certain, however, that on this subject he is very orthodox. JENNIE CHANDLER.

November 9, 1889.

The Torment of Obsession.

A seeming case of obsession is reported in the Seattle *Post-Intelligencer* of the State of Washington, a copy of which has been forwarded to us:

Frank Lee, a printer well known in every city west of the Rocky mountains, and who left the employ of the *Post Intelligencer* last December, was adjudged insane at Los Angeles a week ago, and sent to the asylum at Stockton.

Lee, says the Los Angeles *Times*, is a fine printer and an intelligent man, about 40 years of age. For two years past he has led a singular double existence. During that period he has followed his business as a compositor nearly all the time, and to all appearances was a quiet, well-informed man, who sometimes indulged too much in intoxicants. At the same time, however, he has been under the influence of voices, which have constantly been with him and attempted to guide his thoughts and actions. Under this influence he has done absolutely astonishing things, and at other times has seemed almost an entirely different man. The matter has so preyed upon him that yesterday, while himself, he hunted up the commissioners and begged them to assist him in counteracting the warring influences at work in his nature. An examination was held, and while it was going on a most singular exhibition of Mr. Lee's double natnre took place.

In a simple, direct manner he related the history of the past two years of his life, speaking of his other self as a distinct personality, which, in some remote, but absolute way, was himself but not himself. About two years ago, he said his knees gave way and he fell to the ground. He tried to get up, but could not, and at that very moment a voice said distinctly: "Pray to God, and you will be all right." He did so, and immediately stood up. Ever since that time voices have been constantly giving him messages, even while he was working or conversing about entirely different things. As a rule they do not interrupt him while others are talking, but often break into the conversation and cause him to act queerly, so that his friends look at him in wonder. He realizes that he is acting strangely, but cannot throw off the feeling. The voices come to him at night and tell him to do things, and when he does not obey they punish him by jerking his head back and forth, causing his body and limbs to contort, and he comes forth from the torture black and blue. He formerly resisted these influences, and the torture was so exquisite that he finally yielded to it. Once a voice told him to stick his head in a slopjar, and he had to do it. At another time one of the invisible influences whispered to him to make faces at a lady who was passing him on the street. He felt ashamed of himself, but obeyed, much to the astonishment of the lady. Some of the voices urged him to do good things and others just the opposite, and between them both he was involved in the strangest complications. A voice came to him in the night and told him to take a knife and kill himself. Another voice told him not to do it. This happened twice. He was talking to a lady one evening, a friend of whom he is very fond, and a voice told him to tell her that she had a snub nose. He did so, and his friend was very indignant at such an outbreak, but he could not help it. In fact, his situation has become so unbearable that he appealed to the physicians for relief.

Mr. Lee told his story in a perfectly sane manner and said that the voices were not troubling him. When he finished, however, his features assumed a different appearance and he did not seem like the same man. His lips moved as if holding converse with some one, and by an indescribable change he looked malignant and cunning.

He had nothing more to say to the physicians, in spite of questions with which he was plied, and it was as if another man had been substituted for the Mr. Lee who had so quietly told his story a few minutes before. After a few minutes he seemed to shake off the demoniac influence and told the physicians that a crowd of voices had been trying to keep him from opening his mouth. The poor man was very much distressed, and there was no doubt that he was struggling manfully to resist the hallucinations. The commissioners decided to send him to Stockton, where he will receive treatment for his strange condition. It is one of the most singular cases that has ever come up in the county.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE FAITHS, FACTS AND FRAUDS of Religious History. A treatise in ten sections. By Emma Hardinge Britten, author of Modern American Spiritualism, Nineteenth Century Miracles, etc., etc. London: John Heywood. Price, 75 cents.

Some ten years since the author of the above titled work went to Australia with the sole intention of giving a course of lectures on the facts and phenomena of the great and new spiritualistic movement of the nineteenth century. After a certain number of addresses, the lecturer, as was her custom, invited her auditors to select their own subjects, when she found that the majority present at each meeting preferred the discussion of theological problems, particularly those relating to the claims of Christian hierarchies and the fundamental truths involved in religious institutions. Thus prompted, the lecturer gradually turned toward analytical researches into the origin of religious beliefs, their nature and use to mankind, their authenticity, etc. The propositions thus called forth involved startling and revolutionary assertions, and as the limit of extemporaneous addresses precluded the possibility of quoting numerous authoritative witnesses, the author realized the duty of providing for her trusting listeners a compendium of definitions embracing the chief points contained in her lectures, together with such a mass of corroborative testimony and references, acknowledged authorities, as would make the means of verification easily accessible to each reader. As a result, we have the little volume, a new edition of which has just been issued, which will not only be interesting to those who heard her lectures at the antipodes, but to all who have ever read any of Mrs. Britten's writings.

EVERY-DAY BIOGRAPHY. A Collection of Brief Biographies, arranged for every day in the year. Designed as a book of reference for the Teacher, Student, Chautauquan and Home Circle. By Amelia J. Calver. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. 12 mo., cloth, pp. 378. Price, $1.50.

Birthday books are quite popular at the present time and this may well be called one. However the model is different from most of those familiar to the reading public. The pages are given up to the 365 days of the year and sketches of the lives of eminent persons of ancient and modern times are given. For instance, if you wished to know what persons of eminence were born on March 6, turn to the page on which that date occurs and you will find Michael Angelo, Gerritt Smith and Philip H Sheridan; or on April 27, and you will find Edward Gibbon, Samuel F. B. Morse, Louis Kossuth, Herbert Spencer and Ulysses S. Grant, each of these having a short sketch. A full index is given, an alphabetical and analytical one being provided. In many respects this will be found a useful volume.

READY FOR BUSINESS, or, Choosing an Occupation. A series of Practical Papers for Young Men and Boys. By George J. Manson. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. Cloth. 108 pages. Price, 75 cents.

In nearly every boy's life is asked the question What shall I do? What profession or occupation shall I follow? and this work presents the various trades, professions, etc., that attract the youth, showing how much education is necessary and how it can be obtained. The following are some of the important subjects considered: The Electrical Engineer, the Architect, Banker and Broker, House Builder, Boat Builder, Journalist, Druggist, etc., etc., and the learned professions, Medicine and Law. The author does not attempt to indicate what is the best line to follow, but rather to show what is to be done and how to do it.

VITUS BERING. The Discoverer of Bering Straits. By Peter Lauridsen. Translated from the Danish by Prof. Julius E. Olson. Chicago: S. C. Griggs & Co. Price, $1.25.

The American opinion regarding Bering was different from that on the continent that gave him birth, during the controversy in the past over the value of the great explorer's work; Americans, therefore, will find this biography of especial interest. Mr. Lauridsen's patient and concise work deserves world-wide commendation and Americans should feel proud of the translator, Prof. Olson, of the University of Wisconsin. We are pleased to find that the European opinion has slowly changed until it has reached complete vindication in the labors of Mr. Lauridsen. In the American introduction Lieut. Schwatka says: I doubt yet if Americans will take very much interest in the dispute over Bering's simple claims in which he could take no part; but that this book, which settles them so clearly, will be welcomed by the reading classes of a nation that by acquisition in Alaska has brought them so near the field of the labor of Bering, I think there need not be the slightest fear.

NOTES OF LESSONS FOR YOUNG TEACHERS. By John Taylor. Boston: School Supply Co. 16 mo. Cloth. Price, 50 cents.

The author of this work has served many years as principal of a large school. He has trained many who are serving the cause of education most successfully, and the methods he found valuable are embodied in this manual. The essential features of a lesson are explained, the plan of a lesson is sketched, and valuable hints on the manner of a teacher may help many.

New Books Received.

Our Baby's Book. Boston: Lee & Shepard; Chicago: Brentanos.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago, the following:

Pens and Types, or Hints and Helps for those who write, print, read, teach or learn. By Benjamin Drew. Price, $1.50.

Osborne of Arrochar. By Amanda M. Douglas. Price, $1.50.

In a Fair Country. By Thomas Wentworth Higginson. Illustrated by Irene E. Jerome. Full gilt. Price, $6.00.

A Happy New Year. Gilt edges, chain and rings. Price, 75 cents.

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The Centennial of Romanism.

The city of Baltimore, from Sunday to Wednesday of the week just past, was the seat and scene of a Romish conclave brought together for the purpose, in part, of celebrating the hundredth anniversary of the first Episcopal See constituted in the United States, with John Carroll as the first bishop. The opening ceremonies took place on the morning of the 10th inst., in the old cathedral where all the important councils of the American hierarchy have been held during the century. Over one hundred prelates from this and neighboring countries were present, and the event was attended with all the medieval pomp and ritualistic splendor of which the Romish faith is capable. There was an imposing display of ecclesiastical dignitaries consisting of Cardinal Archbishop Gibbons, the primate of the church in America, Cardinal Archbishop Taschereau of Canada, and Archbishop Satoli, special representative of the Vatican and emissary of Pope Leo, twenty archbishops, eighty bishops, twelve monsignors and 600 priests. Mayor Grant of New York was there to contribute whatever dignity he might to the occasion, and with a possible desire to secure, by so doing, his re-election and counteract the enmity of the electric light companies. But similarly, the late President of the United States, Mr. Cleveland, was present at the laying of the corner stone of the great Catholic University in Washington two years ago, and President Harrison was at the dedication on Thursday, the 14th inst. Our readers may draw their own inferences.

The cathedral ceremonies were preceded by a procession of priests in black cassocks and white surplices, who in front of the Cardinal's residence formed in line to receive the bishops. The reception over, the line of march moved on. The Catholic knighthood of Baltimore in glittering regalia, with swords and banners kept guard around the place of assembly, holding back the swaying throng of curiosity-mongers as the procession came up and passed into the cathedral in the following order: Cross bearers, acolytes swinging censers of incense, the one hundred seminarians of St. Sulpice chanting psalms, the hundreds of priests and then the American, Canadian and Mexican Bishops, followed by the Archbishops, the prelates walking in pairs, each attended by a chaplain. Monks and friars of the Franciscans, Benedictine and Dominican orders in their cords and cassocks were in the train, and many of them with their long beards attracted much attention. The edifice was speedily filled to its utmost capacity including every inch of standing room.

Arrayed in full pontificals of white and gold the centennial mass was celebrated by Bishop Williams, assisted by any number of church dignitaries. A hundred selected voices executed the music. The crimson-colored canopies, the purple and white vestments, the festoons of flowers and the smoke of burning incense all combined to make a sensuous and showy display that was both brilliant and dazzling. The sermon was preached by Archbishop Ryan of Philadelphia who reviewed the church work of the century. He paid a glowing tribute to the American Constitution and government for the protection of religious liberty which we would like to see him recommend to the Mexican Bishops for publication in the church party papers of Mexico. They wouldn't want it done, neither would those papers publish it. It was only a bait thrown out to Protestant gudgeons to see how many would swallow it. The bishops of Italy, Spain, Mexico and South America are not so grateful for the religious liberty that has been forced upon their respective countries, and Archbishop Ryan would be much better satisfied if religious liberty were for the Roman Catholic faith alone. To be sure he is thankful that his church has liberty but not so happy over the freedom of others to believe and worship as they will.

'Of all the false charges," said the prelate, "argued against the Catholic church, the most senseless and unfounded is that she fears science and is the enemy of education." But all history goes to show that although through the dark ages letters were fostered in church cloisters, the diffusion of knowledge among the masses was not only never encouraged by the church but never allowed when it could possibly be prevented. The privileged few, the rich, the aristocratic enjoyed some toleration in that direction, but no effort was ever voluntarily put forth to enlighten the people. If the church never feared science, why did she compel Galileo to retract his theory that the earth moves; and why was Giordano Bruno sacrificed for advanced ideas that to-day are generally accepted? To illustrate how much the church loves education the Archbishop should not cite her well-appointed schools and universities in Protestant countries, where for reasons of policy she has been compelled to keep up a semblance of equality with her Protestant neighbors, but let him call up those countries where Romanism has the greatest following and tell us the condition of education among the people there. In Spain, 60 per cent., and in Italy 48 per cent. of the people are unable to read or write, and those countries have always been the predilect children of the papacy. In England about 13 per cent. and in the United States 8 per cent. of the population (exclusive of the negroes) is illiterate, and taking the entire popnlation of the United States the percentage of those over 10 years of age who cannot read is 12.4. In the German empire only about one per cent. of the population is illiterate, while in Sweden and Denmark there is practically no one who is unable to write, and in all the last five nations named Protestantism or liberalism is predominant. If we confine ourselves to our own States and Territories we find that in New Mexico 60 per cent. of the population are unlettered, the great majority of the inhabitants being Romanists, while Colorado on the northern boundary has the least percentage of illiteracy of any of the commonwealths save only Massachusetts.

The speaker asserted that "intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the Blessed Virgin to a position equal to that of the Son; that priests can forgive sins according to their pleasure; that images may be adored after the fashion of the Pagans; that the Bible should not be read, and other absurd supposed doctrines and practices of the church." We do not know how much of this is true, but we do know of cases where priests have taken the Bible from communicants and burnt them, though it was a long time ago in this country. It is an occurrence not so remote in the adjoining Republic of Mexico. And now that we are on the subject we think it would be well for Archbishop Ireland to ask Cardinal Archbishop Taschereau how about this special telegram from Ottawa, Ont., under date of Nov. 12, that was published in the news columns of that day's public press.

"A gentleman who has just returned from the Province of Quebec says that in a certain parish, after mass Sunday morning, he saw several hundred Bibles publicly burned in front of the church at the instance of the curé of the parish, who had collected them from the parishioners. Agents from one of the Bible societies have been selling large numbers of the New Testament in this particular part of the province, and after warning his congregation against purchasing the curé went from house to house collecting, from those of his flock who had disobeyed his orders, the books they purchased. The Bible society has now devised a scheme by which they intend bringing the priest before the courts if he attempts to repeat his sacrilegious work. The agent will loan the Bibles to those desiring them, and will then be in a position to prosecute should the books be destroyed or taken from the holder."

It was unfortunate that on the very day of the Archbishop's eloquent sermon, the smoke of hundreds of Bibles was ascending heavenward, fired at the instigation of a Romish priest.

The scenes at the cathedral in the evening were a re-enactment of those of the morning with the substitution of vespers. Archbishop Ireland of Minnesota preached the sermon. He said:

"The great work the Catholics of the United States were called to do within the coming century was to make America Catholic. The importance of the possession of America to the cause of religion cannot well be overestimated. America's influence is widespread among nations, and, the church triumphant in America, Catholic truth would travel on the wings of American influence and encircle the universe.

"It can be shown to the American people that they need the church for the preservation and complete development of national character and social order. They must look to her to maintain for them in the consciences of citizens the principles of natural equity and law, without which a self-governing people will not exist. Whisper to liberty that religion cherishes it and guards it alike from anarchy and despotism. Let labor know that religion will ward off the oppression of capital and teach capital that its rights are dependent upon its fulfillment of its duties and the age will rush to the arms of the church and proclaim her its teacher and queen."

America Catholic! Roman Catholic, of course, is meant. How do American freemen like the picture? Yes, America will become Catholic when her children learn to love darkness better than light; when they prefer slavery to liberty; when they desire for their posterity the condition of the lower classes of Mexico, Spain and Italy; when they forget the tortures of the stake, the fagot, the rack, the thumb-screw and the thousand horrors of the Inquisition; then, it may be, America will become Roman Catholic. It will be when all history of what their ancestors suffered to secure the religious freedom they now enjoy is destroyed, and when the darkness of ignorance covers the land. So let the light shine! That is what makes the bats and the owls to flutter. Stand guard over your public schools. Continue to educate the masses. That is what Rome most fears. She does not so much object to enlightenment among the rich and powerful of earth, for she can't help herself. It is the poor and the lowly she would keep in servility and ignorance. Do not be allured by her display of purple, pageant and pomp. Because a president or a mayor lend their presence to give eclat to her ceremonies, do not be entrapped by her wily schemes. She was long ago weighed in the balance by other countries and found wanting; she has been rejected and despised in other quarters and she covets a lodgment here. Read again the above extract and see how much like a caricature it is, and yet it is really out of the month of a bishop. "It can be shown to the American people that they need the church-.... They must look to her for the preservation and complete development of national character." Do you see the sly foxiness of this? Here is where the Jesuitical horns and hoofs appear. Let no lover of his country or his country's liberty be deceived. Loud professions of fealty to the American union may be made, but over and above a foreign Pope is exalted. Once more and then again let Americans, adopted or to the manor born, post themselves on the following oath of the Jesuit, which came into the hands of Dr. J. H. Rhodes of 722 Spring Garden street, Philadelphia, through the hands of an ex Jesuit father:

"I (name,) now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist; the holy Apostles Peter and Paul and the saints and sacred hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, the Pope, (N.) is Christ's Vicar general and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, he hath power to depose all heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, that they may be safely destroyed, therefore to the utmost of my power I will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical and Protestant authority whatsoever, especially against the now pretended authority of the Church of England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother Church of Rome. I do renounce and disown all allegiance as due to any heretical king, prince or state named Protestant or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be and do my utmost to extirpate the heretical Protestants' doctrine and to destroy all their pretended power, legal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by yon, my ghostly father, or by any one of this convent. All of which I do swear by the Holy Trinity and blessed sacrament, which I am now to receive, to perform and on my part to keep inviolably, and do call all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath. In my testimony hereof I take his most holy and blessed sacrament, of the Eucharist and witness the same further with my hand and seal in the face of this holy convent."

That Jesuit Bugbear.

It is painfully amusing to discover from time to time how persistently falsehood will live and thrive, especially when it is in the interests of a class to perpetuate it and this class can find ready dupes to aid them. The transparently false and malicious falsehood invented by Thomas R. Hazard, and on which Jonathan M. Roberts spent thousands of dollars coining in different styles and sizes for spiritualistic currency, to-wit: that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL was a Jesuit and in the employ of Romanism, continues to pass current among fools, knaves and the wilfully ignorant, long after the inventor and coiner have passed to a world where they must stand face to face with their records and shoulder the responsibility of all their acts and deeds. When Hazard started the silly story in the *Banner of Light*, and Roberts rung the changes on it in his paper, we confess that the absurdity of it led us into the mistake of supposing that no one would fail to see its preposterousness. It has been a strong card with frauds in their efforts to fleece the unsophisticated, as well as with free-lovers and fanatics whose main business seems to be that of promoting antagonism to the JOURNAL. Here is the latest specimen of the continual outcropping of the seed sown by Hazard and Roberts, and watered and cultivated by James A. Bliss and other frauds:

Inclosed find $2.50 for the JOURNAL for one year. I have tried my best to obtain subscribers for the JOURNAL, but many say they will not take a paper that makes war on mediums. Mr. Henry Olney, of Lake Port, Mich., told me to day he heard on good authority at Haslett Park camp that you had sold yourself to the devil, in other words to the Catholics. I have taken the JOURNAL because I like it, and hope it will always flourish. Truly your friend,

MRS. H. N. HAMILTON.

Port Huron, Mich., Nov. 7th, 1889.

Mrs. Hamilton, like all who read and pay for the JOURNAL, is an intelligent and well-informed person on whom the atrocious lie produces no other effect than to excite righteous indignation and inspire to renewed efforts on behalf of the paper. But the story is told to hundreds like this Mr. Olney who are either eager to accept and repeat it or too mentally and morally shiftless to learn the facts.

The editor of the JOURNAL is just such a "Jesnit" as was Bruno, or Servetus. Those men loved the truth more than the applause of men. They held to their conception of right and duty even though they saw the stake and fagots prepared and waiting for them. No threats, no malicious vituperation, nothing that superstitious fanatics led on by wily priests and fanatical preachers could do was sufficient to deter them from the straight line of duty. While not claiming by any means to be the equal in ability of those illustrious men, the editor of the JOURNAL does assert equal determination to adhere to what he believes to be the truth and to speak it boldly at all times regardless of whom or what it may hurt. The cry of "Heretic," "Jesuit," "Enemy of Mediums" has no terrors for him. He may yet be overslaughed by the horde of frauds, fools and fanatics whose combined forces make unceasing war on him, —though he does not anticipate it, or seek martyrdom of any sort—but it is his prayer that come what may his courage will still be firm, his faith in God and the final triumph of the good and the true unshaken, and that the grace and beauty of Spiritualism may yet flood the world undimmed by shade or color of error, avarice, inanity, or sin.

American Unitarian Association.

The annual meeting of this association, which took place in Philadelphia, closed its sessions with large audiences. There were reports read from all over the land and there were sermons and discussions. The association is a sort of central helping and advisory body, with no governing control over any church, but the recipient and disbnrser of money for helping new societies, spreading literature, etc., some $50,000 to $100,000 yearly passing through its hands, always honestly used and fairly accounted for. What a great work could be done for Spiritualism with a like central board, a committee to raise and pay out funds with equal wisdom and honesty.

The New York *Tribune*, commenting on this meeting, says that Unitarians and Universalists do not grow greatly as organized bodies, "because other religions bodies have adopted or tolerated many of their views." This is true of Spiritualism also. Unitarians and Universalists do not look with any special dislike upon Spiritualists in their midst, and have "adopted or tolerated" some of our views and feel growing interest in our experiences. A Unitarian clergyman in an eastern town said to a friend a few years ago: "There are quite a number of Spiritualists in our society and they are of two kinds, those who frankly avow their views and those who apologize for them or try to hide them. The first I respect; the latter I despise." But our truth grows and the Unitarians grow, but not rapidly. They report but one church on the Pacific slope thirty years ago and now eighteen; from the Alleghanies to the Rocky mountains, a gain of seventy-four societies; and in the Eastern and Middle states, sixty-three in the same time. The Philadelphia meeting, judging from the reports, was not deeply stirred by dissentions, although no doubt there was some private discussion of the indefinite and shadowy incertitude of the Western conference. The presence of Francis E. Abbott, former editor of the Free Religions *Index*, and his address on "Scientific Theology the Ground of all Liberal Religion," was notable, as he was not held in much esteem in past years. His Scientific Theology fails to recognize Spiritualism. An interest in practical things, temperance, education and Indian schools, was manifest; the religious ideas were large; no book or dogma master of the soul; religion from the soul and not from any book.

With Spiritualism adding knowledge to their good faith, giving warmth to their fine intellectual culture and new evidence of old truths, their power would be mighty; without it, "the one thing needful" seems lacking. But "truth is mighty and will prevail," and this truth some of these able men begin to see and feel.

Something over eighteen years ago the whole western region was horrified over the atrocious murder of one Dr. York and nobody knew of how many others, in Labette county, Kansas, which was traced to the Bender family who were living on a road-side in that then new and sparsely settled country. Parties who were known to have started to travel over that road disappeared and were never heard of afterwards, but it was somehow ascertained that the travelers never got beyond the Bender house in either direction, and at length a search being made a revelation of the family's awful crimes came to light and it was found that their house had been a veritable charnel house of ogres, though the assassins had fled. The whole country was aroused when the story of butchery and carnage was made known and the entire region was ineffectively scoured in search for them. Every few years there were rumors to the effect that the Benders had been captured at different points, but the rumors as often proved fallacious. But as "murder will out" almost always, old Mrs. Bender and her daughter Kate are at last in the clutches of the law. Under the names of Mrs. Monroe and Mrs. Eliza Davis they have been living in Niles, Mich., nearly ever since the discovery of their crimes, and strange as the fact is, they have been successful in eluding justice all these years. It has been reported that Mrs. Davis while in McPherson, Kansas, a few years ago, fell sick, and that the casual relation of a dream by a caller upon the sick woman drew from her an inadvertent remark, which by a chain of circumstances led to the late arrest of the mother and daughter. The matter of the dream was given in some of the secular papers and although not much if any credence is given to it, it bears many of the ear-marks of probability, for the trail which led to the apprehension of the prisoners has not otherwise been made manifest. A clue to the whereabouts of other members of the family was by the same means secured, and it is to be hoped that the whole tribe will be safely corralled. Officers from Kansas took old Mrs. Bender and Kate into custody on the 30th of October and removed them to Parsons in that State. They would have been arrested earlier only that there was some difficulty in establishing their identification but which was finally made sure beyond a peradventure.

Interest over the fate of Mrs. Maybrick is so great in New York, that over three thousand American women have signed a petition to Queen Victoria for her release. The movement was inaugurated by one Dr. Campbell who fully believes in her innocence as to the murder of her husband for which she is under sentence, in England. Mrs. Maybrick is an American woman—a native of Alabama, and although the relations between herself and husband were by no means harmonious, and much that was adduced in the testimony looked dark against her, the evidence of guilt was at best only circumstantial, and the Doctor and many friends are persuaded of her entire innocence. The petition in question cannot be presented by Minister Lincoln, and therefore it is addressed to the Prince of Wales, who is requested to assume the merciful task of presenting it to his august mother. Had the unfortunate prisoner's life and conduct been freer from appearances of evil, the sympathy in her behalf would have been more general in this country than it has been.

Nick Becker of Oshkosh, Wisconsin, has sent us a note book of séances which he has attended in that city, covering a period from February 9th to October 1st of this year, which were inaugurated for the purpose of investigation and development. He is very much gratified over the results obtained as the sitters have had raps, spirit lights and in one case a message was received on the underside of a slate that had been well cleaned and placed in the center of the table, their hands lightly touching the upper part of the frame. Mr. Becker notes that his own clairvoyant sight is being opened and makes the following record: "April 6th, after retiring, I saw a spirit or rather two—a woman with a baby in her arms. I saw them plainly, as the light from an electric lamp was shining into my room so that I could not have been mistaken." He says that five other persons are being developed for various phases of mediumship.

Consequent upon the increasing interest in what is termed "Christian Science," a course of Sunday lectures will be instituted and continued until further notice, with Mrs. Ursula Gestefeld as lecturer. These lectures will be adapted especially to those who have been repelled by the apparent absurdity of the claims of Christian Science, and who desire such a presentation of them as will enable intelligent, thinking people, who are honestly desirous of finding what truth there is in them, to do so. These lectures will not be supported by voluntary contributions or through personal solicitation. A fixed price of admission will cover the expenses, relieving those who attend from appeals for aid in carrying them on. The admission fee will be twenty-five cents per lecture and all are cordially invited. The lectures will be given at Ethical Society Hall, 45 East Randolph street, Sunday evenings at 7:30.

From Colombo, Ceylon, copies of *The Buddhist* reach us, a neat sheet with a Pali motto (the ancient sacred Buddhist language) at its head, and dated 6th Ava Nikini, 2433 (August, 1889). A tinge of theosophy of the Olcott style is apparent, and along with this other matter from native correspondents, showing thought of value and recording useful work.

The advertisement of liquors at the Ceylon railroad stations is sharply condemned by native writer as fraught with danger an

degradation. For the coming peril of drunkenness, brought on by pretended British Christians, "a more implicit obedience to our all-wise teacher and lord" (Buddha) is urged—that law forbidding all intoxicating liquors. A government "Maine law" is recommended. The Ceylon Woman's Education Society is commended; a late trip of its members to Kandy to establish a branch is described by Margaret E. Meder, and addresses by Mrs. Weerakoon, Mrs. Liveia and others reported, aiming to train the girls for wise wives and mothers, Buddhism having larger freedom for women than the old Brahminism.

Dr. J. E. MacNeill of Denver, formerly of Chicago where he studied his profession and practiced medicine and surgery for a number of years, appears to be now on the high road to fame and honor, even if he has not already attained to that dizzy hight. Having taken up a new method of medical treatment known as Dosimetry, with characteristic zeal and painstaking he has written an article, published in brochure form, which is entitled "Reformation in the Practice of Medicine by the Dosimetric Method, or the method of small doses of the active Principles of Plants, mathematically measured and scientifically adapted to the varied abnormal conditions." The title is long but the article is short, and is pronounced by authorities as "The best and most complete exposition of the new method of practice ever written," which is certainly a most flattering compliment. The system of dosimetry (measured doses) is being widely extended and seems to be a common sense and scientific compromise between allopathy and homœopathy, and it is claimed that about 11,000 of the most advanced and influential physicians in Europe and America have adopted its practice. The writings of Dr. MacNeill have attracted much attention in Europe, to the degree that the French Institute of Medicine, at their recent meeting in Paris, elected him a member of that body, and much to his surprise he has just received a diploma from the directors of the same. His Chicago friends, of whom he has many, will be glad to learn of his success.

The meetings of the Chicago Harmonial Society at 93 South Peoria street are growing in interest. The hall is neat, new and comfortable, and the custom of an admission fee at the door has been abandoned. This is a step in the right direction and it is to be hoped that it will not only bring out large numbers, but increase the financial income, which is only for the necessary expenses. Mrs. De Wolf was the speaker last Sunday evening and her address was satisfactory to her audience. Mrs. F. A. Brown of Oregon was present, and passing through the audience gave a large number of clairvoyant readings which were in every instance acknowledged to be excellent tests. She has promised to be there next Sunday to give readings, and will also endeavor to have some independent slate-writing, a phase in which she has lately developed. Other mediums present gave some good tests, and the leader, Mr. Weldon, feels encouraged that the society is getting established on a firm basis. A large attendance is expected next Sunday evening.

Paris is France (Paris c'est la France) the French people fondly affirm, and it is quite true. All that is great and beautiful, all that the country as a whole possesses or is celebrated for is represented in Paris, and hence the eminent propriety of holding a Universal Exposition in that great city. But New York is not the United States; it is at present theMetropolis of America--immense and powerful—containing more wealth, more millionaires, more luxury and more misery than most other places, but it is far from being the representative city of our union and therefore the reasons that are valid for an exposition in Paris do not obtain when applied to New York. Chicago is more nearly the representative city of the American people, and so as a matter of course the Columbus Exposition of 1892 is bound to be located here.

We notice that in the late Congress of Spiritists and Spiritualists, at Paris, our highly esteemed contributor, Lady Caithness, Duchess de Pomar was elected as one of the Honorary Presidents. The political press of that city gave very courteous notices of all the meetings and agreed, according to the *Moniteur Spirite et Magnetique*, "that Spiritism is a majestic and imposing force, whose progress, nothing henceforward can hinder; they recognize that we are desirous of seriously investigating a matter of grave import, and this they say in the most respectful terms." Of the delegates from all countries the Spaniards, Italians and Belgians are said to have been the most numerous.

"Three Sevens" is the title of a story by Dr. W. P. and Mrs. Phelon of Chicago, now in press. The authors say in their preface: "We trust they who read, will be quick to see, between the lines, the intended lesson, and that it may lead all into the illumination of the supreme truth, that the Divine Unity and Harmony are one, both in Infinity and Eternity." From the table of contents it appears the story is full of the strange adventures of one striving to reach the illuminated stage. He passes through various embodiments, deals with "elementals," and has an exciting time of it for some hundreds of years. We await an inspection of the book before commenting further.

"The Dual Nature of Man" is the title of a lengthy and excellent lecture delivered by our friend and contributor, Hon. A. B. Richmond, before the psychological Society of his city and published in *The Meadville Saturday Night*. Bro. Richmond very appropriately closed his address with Lizzie Doten's inspired poem, "The Rainbow Bridge," introducing it in these words:

"The religion of Spiritualism is the 'rainbow bridge' that in the faith of the ancient Northmen spanned the dark river of death, its radiant arch vibrating alike with the footsteps of the spirits that come and the tread of the souls that go.

"This most beautiful emblem of God's covenant with man was thought by them to be the pathway from earth to the elysian fields of paradise. It has been described by Lizzie Doten, the inspired poetess, in the rhythm of angel song and the cadence of a harp touched by spirit fingers."

A boy medium by the name of Harry Lecke, whose phase of mediumship is "occult telegraphy," is favorably mentioned in the *Golden Gate* of San Francisco, which says: "On Thursday evening, Oct. 24, in the presence of some eighteen persons, some of whom were strangers to him, and they to the phenomenon of receiving communications from the spirit realm by telegraph, he, or his guide, succeeded in giving every one present some message of a convincing nature, and to some (and they were strangers) matters of a startling nature.....The guides of Master Harry are developing him for other phases, which they soon propose showing to the public."

At the conclusion of a long article in the Brooklyn *Eagle* on the Columbus Fair, occurs the following paragraph which sounds strangely like Bob Burdette. We'd wager most anything that he would rather see the Fair in Chicago even though it be not policy for him to say so: "Meanwhile Chicago and St. Louis are organizing respectively a first class World's Fair lobby at the national capital and doing it so quietly that unless the New Yorkers stop talking long enough to observe what is going on outside their own debating club, they may feel too heart-sick by and by to care a cent whether or not such a man as Columbus was ever born."

It would seem that the revised version of the Old and New Testaments is rapidly growing in favor in the orthodox churches. In an address before the Christian Endeavor conference at Saratoga, lately, Rev. Dr. R. R. Meredith, of Brooklyn, N. Y., is credited with saying: "The revised version of the Bible is better than the King James version and the two best commentaries." It is not unlikely that only a few more years will be required to make its adoption general.

Light, London, for November 2nd, publishes our editorial on Unity, introducing it with these words: "The following article expresses so fully our own views that we give it as it stands. We shall have an opportunity of commenting on the views expressed when our readers have digested the outspoken words of the editor of the RELIGIO PHILOSOPHICAL JOURNAL. Mr. Bundy is nothing if not outspoken, and his words here are words of wisdom."

GENERAL ITEMS.

Prof. B. F. Underwood spoke in Providence, R. I., Nov. 10 and 17. He will be in Boston and New York this week.

Thursday the 28th of this month has been set apart as a day of Thanksgiving by the President of the United States, Governor Fifer of this State concurring.

"A Lost Opportunity," was the theme of Dr. U. D. Thomas before the Religio-Philosophical Society at Grand Rapids, Michigan, Sunday before last. A good audience improved the opportunity.

W. R. Colby, alias Parson Raines, penitentiary convict, mail robber, fraudulent mediu , etc., has lately been plying his games at Minneapolis, Minn., under the name of R. Kolbe. He is incorrigible and should be kept on the run, or, what is better, locked up in another reformatory.

Lyman C. Howe writes from Cleveland Ohio, that he is having splendid audiences that a lively interest and satisfaction is manifested by the people in his work, and that he likes the atmosphere of the new society he is serving.

"Glimpses in the Upper Spheres," a series of conversations with the chief characters of the Bible, held by Luther R. Marsh, is just from the publisher, Chas. A. Wenborne, Buffalo, N. Y. The book consists of 406 pages, extra cloth binding, price $1.50. We are prepared to fill any and all orders.

Mrs. Maud Lord Drake, on the 20th of October, conducted the burial services of a young daughter of Mr. and Mrs. M. D. Miller, the latter the well-known medium, late of Denver, Colorado. The child was not quite two years of age and is reported as having possessed an intellect far beyond her years, and that only a few days before her transition she asked her mother to sing "Going home to die no more."

At his "Villa Montezuma," San Diego, Cal., Jesse Shepard lately gave a musicale in honor of his cousin, General B. H. Grierson, Commander of the Department of Arizona and Southern California. San Diego dailies mention the affair as one of great brilliancy, attended by the many army officers and prominent ladies and gentlemen. We knew General Grierson as a gallant officer during the war, but never knew, until now, that he was related to Mr. Shepard.

A correspondent in Montreal, Canada, reports as follows: "The controls of Mr. G. Walrond gave stirring addresses to good audiences in the morning and again in the afternoon on Sunday. Subjects: "Modern Spiritual Needs," and "Christian Beliefs or Spiritualistic Knowledge." A large number of philosophica questions, submitted by the audience, were handled by the controlling influence in a manner most satisfactory to the audience. Mr. Walrond's work is creating quite a stir here among the more advanced thinking minds, while the interest in Spiritualism is increasing every week.

Lyman C. Howe closes his engagement with the Cleveland "Society for the Advancement of Scientific Spiritualism," on Sunday, November 24th, and goes to Willimantic, Ct., for December 1st, 8th and 15th. He will answer calls for week evening work at accessible points, and for the Sundays of January and March. He is engaged for July 29th, 31st, and August 3rd, 1890, at Cassadaga camp meeting, and for August 9th to 18th at the Iowa camp meeting. The last two weeks of August are yet untaken. Permanent address, Fredonia, New York.

Mrs. F. A. Brown, clairvoyant medium from Portland, Oregon, in company of her husband arrived in this city last week and has located at 29 North Ada street, between Lake and Randolph. Mrs. Brown has been having a very successful season in Topeka, Kansas, and a friend whose word we regard as worthy of all confidence spoke of her as follows in the JOURNAL of September 28: "Mrs. Brown gives full life readings, business and social affairs, all matters of personal interest looked into, advice and results given. Uses no cards, no ballots, asks no questions. Satisfaction guaranteed or no charges made." Besides the reputation that preceded her, she brings letters of strong recommendation from reliable parties.

Miss Jennie B. Hagan is at present filling an engagement for the society in Stafford, Ct. In December she will speak in place of Mrs. Brigham, in New York, filling her week evening dates for her while in Washington, D. C. In January, 1890, Miss Hagan will speak in Washington, D. C., and February in New York. The Sundays of March she will be in Buffalo, N. Y., and fill week evening engagements during the month in Rochester, East Randolph, N. Y., and Meadville, Pa. Sundays of April she will fill her third engagement for this season in New York. At the present time she is giving a regular course of lectures in Westboro, Mass.

PUBLISHER'S PROPOSALS.

To be Read and Acted upon by Every Well wisher of the Paper.—Valuable Suggestions.

Two Months Free! The RELIGIO-PHILOSOPHICAL JOURNAL will be sent the remainder of 1889 to all new yearly subscribers. Recollect, the price is only $2.50 per year for a large eight-page weekly, made up almost entirely of original matter nowhere else obtainable.

To every subscriber, now on our list, who will send in one new yearly subscriber with $2.50 we will give, *on request*, a copy of Mrs Duffey's splendid story, "Heaven Revised," one of the most rational and instructive accounts of real life in the Spirit-world ever published. It has received wider and more favorable reading and comment than any similar work ever issued from a Spiritualist publishing house; and is a splendid missionary document.

A copy of "The Watseka Wonder," an account of startling phenomena which occurred in the case of Lurancy Vennum some years ago, will also be sent to *all new yearly subscribers whose subscriptions are received before January* 1, 1890. This case created a profound sensation when first published in the JOURNAL some years since. It is one of the best authenticated instances of spirit influence on record. The pamphlet also contains an account of Mary Reynolds whose double consciousness is well proven and was a marvel in its day, as it still is. This pamphlet sells for 15 cents and cannot fail to have real and permanent value for all readers.

Special. For FIFTY CENTS, twelve consecutive numbers of the RELIGIO-PHILOSOPHICAL JOURNAL will be sent to any address in the United States or Canada together, with a copy of "Signs of the Times," the address of Prof. Elliott Cones before the Western Society for Psychical Research, which sells alone for fifteen cents. This address has been printed and circulated in different languages and is worthy of the thoughtful attention of all interested in Psychics.

This offer is made to meet the wants of those who desire a brief acquaintance with the JOURNAL before deciding on an extended patronage; but, as a matter of fact, no correct estimate of the value of a paper to a reader can be had with less than one year's consecutive reading.

Authenticity of the Gospel Narratives.

I read with much interest the review of your Parkersburg correspondent on Prof. Turner's pamphlet. The statement that this pamphlet attacks the genuineness of the gospel narratives—except Matthew and John—is startling to the ordinary reader, but to have this statement backed up by the reviewer by substituting Mark for Matthew, as the divinely authorized version, is certainly the quintessence of presumption. It attacks the learned ignorance of the world for at least fourteen centuries. Let us see if we cannot get both of these gentlemen out of their dilemma.

About thirty years ago, the late Gen. Hitchcock of the United States army, a man learned in esoteric science, wrote a work called "Christ the Spirit," in which he took the ground that the Gospel of John was an Essene sacred book and that it was an allegory giving the work of the Christ in the inward depths of the soul of man. He, himself, gave an interpretation of this gospel based upon this view. Without denying the external appearance of the Christ he maintained that what is given in the narrative of John, like the Book of Revelations, was a record of purely spiritual states transpiring in the inward man in all the stages of his redemption, restoration and final triumph as a divinely birthed God-Man—in God.

Another factor, which is lost sight of in discussing the authenticity of the Gospels, was the existence of a large class of thinkers,—philosophers,—called Christian Gnostics, who denied that Christ inhabited a body similar to that which we know; that it was a pneumatic body, a mere appearance adapted to the sensuous conceptions of the Jews. These Gnostics have been declared heretics by the Church, most of their books destroyed and their claims utterly ignored by the teachers of Christianity through all the ages.

Again, the most careful, scholarly and truthful students of the beginnings of Christianity are coming to the conclusion that there is not a single scintilla of historic evidence going to show that there ever was such a personage as Jesus Christ. Whilst they do not deny that there was such a person, they do deny that there is any substantial evidence of the fact. That history is entirely silent on the subject for one hundred and fifty years.

In the face of this condition of things what are we going to do to account for what the world has believed for over eighteen centuries? One thing is certain; there is something behind this array of the world's institutions and civilization. May it not be that what Hitchcock claims for the Gospel of John is true—that it is a narrative of purely super-sensible phenomena having no relation to time at all? That it is the Gospel of the Christ—the spirit.

Again, may not the teachings of the Gnostics be true, that the appearance of the Christ in Judea, as the Son of Man, was an illusion of the senses, real to the Jew as a sensuous person but to the quickened in spirit he was the "Son of God," as He always was, generated by the Father eternally as the express image of Himself—the Word. That if this is a Sensuous Appearance—a man to the Jew—the narrative of Mark (Peter) becomes the record of this sensuous appearance. Hence we have no record of his early life and no record of his life after he had "risen."

Swedenborg's view would seem to affirm the Gnostic's claim. In some of his higher teaching—teaching which is elevated above the plane of mere sensuous appearances—he takes the ground that the body of Jesus Christ, derived from the Virgin Mary, was purely material and that God was its soul. That in the process of the "glorification" this body was dissipated and that a divine, natural body was assumed in the place of this material body. That Christ's "humiliation" was his descent into the states—even the lowest states of humanity—and the full assumption of the material body was the content of this humiliation. That when he arose from the dead and ascended into heaven he had a body which was divine natural—divine human—a body through which the divine love and wisdom could evermore reach, restore and save the lowest lost soul, if that soul chooses to accept his free Salvation.

We would place the gospel of "Mark" (Peter) in place of "Matthew;" preserve "John" and "Revelations" these three forming the written word for all time—a word that helps our spiritual progress until the Triune God—Father, Son and Holy Spirit—is born within us and we thereby become "Sons of God" in every sense in which Jesus Christ—our Lord—was an exemplar. M. C. CEESEE.

The Maples, Va.

For the Religio-Philosophical Journal.

The One Religion of Humanity.

ARTICLE FOUR.

Temporal nature, according to Boehme, is the degradation of eternal nature. As compacted in its present form into solar and planetary worlds and creatures belonging thereto, it is good and evil in contrariety—out of harmony. It is the kingdom of Lucifer after his fall, in a state of arrested evolution. Failing to restore this condition of things through Adam (man), God "cursed" the earth, or as Boehme puts it, "compacted" it into its present materiality, thus cutting off the power of Lucifer to extend the creations of his will and imagination through the medium of black magic.

According to Boehme, Lucifer was the first born son of God. He was placed over a hierarchy of angels who represented the kingdom of light, the kingdom of the son of God. Without experience he essayed to know the original of things. Finding in the eternal nature his essence to be fire, he extinguished the light in him and through the fiery will and imagination which commenced to work in his magical powers by his willing to be a Self, independent of God; he aspired to be above God. By his evil magic he moved in the fire principle of eternal nature. This principle, separated from light, brings pain, anguish, wrath,—evil. As the legends have it, all this disorder produced war and strife between Lucifer and his angels and Michael and his angels. Michael triumphed, and Lucifer and all his hosts were cast into the abyss of outer darkness. Boehme's account of all this proceeding is very realistic, and one, in reading Milton's "Paradise Lost," is tempted to accuse Milton of plagiarism. But, of course, this could not be. The traditions of the race are all in this direction.

Boehme explains it all by the law of magic. The reader will not be startled by the use of this word. There is a good and bad magic. In either case it is the exercise of will, imagination and desire. God, Himself, does all things by the power of magic. His omnipotent will, His creative imagination, His infinite desire is the original of every idea, creation or movement of the divine mind. That which God exercises in the eternal ground of His being, man exercises on the finite plane of his life. Everything, therefore, that he wills, desires and imagines, has a magic birth and becomes a part of his substantiality. If exercised in the direction of good he becomes an angel; if in the direction of evil he becomes a devil. This law is eternal and absolute and is the key to the realism of the Luciferian catastophe. That part of the eternal nature which was disordered by the lapse of Lucifer was taken by creative wisdom—the "Lord God" of Genesis—and made into "temporal nature" as we know it in contact with the senses.

As eternal nature is the manifestation of God, it can never lose this distinctive characteristic although through the will of Lucifer or man it may, by the law of magic, be in such want of harmony as to be disowned by God and his holy angels. In the case of Lucifer this was so. All that which had been turned away from God in the kingdom of Lucifer was, in temporal nature, made to reflect this disorder. That God took these spoiled materials and made out of them the worlds of space. Upon these worlds, our own included, He placed Man—Adam—after his fall from Paradise. Here, in nature, is the battlefield for the restoration of this fallen universe, the solution of the problem of evil and the vindication of God's eternal purpose in the salvation of man, and, as we believe, although Boehme did not, the salvation of Lucifer and all his hosts. Nothing short of this salvation will satisfy the heart of God.

All this, we are aware, may seem to the hard-headed scientist, the fancy of an ignorant shoemaker and the delusion, possibly, of his equally simple admirer. Be this as it may, all the branch religions of the one religion rests on this tradition. Call it a fact, or what your please; take from the history of the universe this one fact and the whole of religion crumbles into dust. Lucifer may not have been a personality; all this story may have been the working of a principle—in this case the principle of pride—still that disorder of some kind entered the universe; that it has produced immeasurable evil and that it has taxed the wisdom of God to counteract it no one with any sensibility can doubt. Whoever will look around him and see the discord and disaster existing everywhere—both in man and nature—can doubt that some great catastrophe has happened somewhere in the universe, which has brought all this ruin and woe. The sensitive spirits in all ages have been pessimistic. Life has been a burden and a curse. Without the fundamental fact of the fall of Lucifer and the fall of man the whole system of religion—including Christianity—is inexplicable. Modern science, with its "experience," its "data of ethics," its theory of evolution and all the pantheism of agnosticism, fails to meet the facts as this old seer meets them. We hear a great deal about the "science of religion." It is difficult to tell what these glib talkers mean. If they mean that religion is founded on fact, then they ought to take Boehme into their scientific confidence and get a science that will re-adjust their vision to the true facts of man's departure

(Continued on Eighth Page.)

Do not throw away your money, but when in need of a good liniment buy Salvation Oil.

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A Letter From Dr. Hans Von Bulow.

The Knabe Pianos which I did not know before, have been chosen for my present Concert tour in the United States by my Impresario and accepted by me on the recommendation of my friend, Bechetein, acquainted with their merits. Had I known these pianos as new I do, I would have choosen them by myself, as their sound and touch are more sympathetic to my ears and hands than all others of the country. DR. HANS VON BULOW.

New York, April 6, 1889.
To Messrs. Wm. Knabe & Co.

Joseph Jefferson, in the December *Century*, tells a curious story of a moonlight performance of "The Lady of Lyons" and "The Specter Bridegroom" in a Mississippi barn. One old lady in the audience audibly insisted that the lovers in "The Lady of Lyons" should be "allowed their own way," and a stalwart young farmer warned the villain not to interfere again "if he knew what was best for him."

The December installment of the *Century* Lincoln life will deal with the fall of Richmond and Lincoln's extraordinary visit to the captured city. In this connection the author will give an interesting unpublished correspondence between Lincoln and Grant on the subject of Robert Lincoln's taking a place on the staff of the general.

The use of Ayer's Sarsaparilla purifies the blood stimulates the secretions and imparts new life and vigor to every function of the body. For nearly half a century it has remained unrivaled as the best blood medicine ever discovered. Be convinced by a trial.

Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and represents its vestibuled limited train at that point in the foreground, it obtained possession of the water-color and the copies made therefrom. The latter are printed in color, 15½ by 22 inches, upon paper 22¼ by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address.

Address, with postal note or postal money order for the amount, O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

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American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays, of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDLE, President, 7 E. 130th Street, N. Y.
Mrs. M. E. WALLACE, Rec. Secy., 219 W. 42nd St., N. Y.
JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

Facts from the People.
AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Immortelles.

HELEN SEYMOUR.

Go! rest above her far-off grave,
Where shadows dim will ever lie,
Albeit the orb of earth's fair day
Beams brightly down from God's blue sky.

I cannot hear the wild bird's song
Above thy lowly place of rest,
Nor soft wind's sigh, nor sad refrain,
Sobbing above thy gentle breast.

Afar I roam, as years go by,
With silent, ceaseless, hurrying tread,
And clouds hang lowly in my sky,
For a vanished smile, a dear dream dead.

Be still! my heart; the amaranth blooms
Upon her noble brow of snow,
Beyond the moon, beyond the stars,
Where all the pure in heart will go.

Immortelles rest her grave upon
While as the watching star of love
Shall guide afar o'er desert way,
To heavenly fields, her home above.

San Diego, Cal.

Israel.

When by Jabbok the patriarch waited
To learn on the morrow his doom,
And his dubious spirit debated
In darkness and silence and gloom,
There descended a Being with whom
He wrestled in agony sore,
With striving of heart and of brawn,
And not for an instant forbore
Till the east gave a threat of the dawn,
And then, as the Awful One blessed him,
To his lips and his spirit there came
Compelled by the doubts that oppressed him,
The cry that through questioning ages
Has been wrung from the minds and the sages,
"Tell me, I pray Thee, Thy Name!"

Most fatal, most futile of questions!
Wherever the heart of man beats,
In the spirit's most sacred retreats,
It comes with its somber suggestions,
Unanswered forever and aye.
The blessing may come and may stay,
For the wrestler's heroic endeavor,
But the question, unheeded forever,
Dies out in the broadening day.

In the ages before our traditions,
By the altars of dark superstitions,
The imperious question has come;
When the death-stricken victim lay sobbing
At the feet of his slayer and priest,
And his heart was laid smoking and throbbing,
To the sound of the cymbal and drum,
On the steps of the high Teocallis,
When the delicate Greek at his feast
Poured forth the red wine from his chalice
With mocking and cynical prayer;
When by Nile Egypt worshiping lay
And afar, through the rosy flushed air,
The Memnon called out to the day;
Where the muezzin's cry floats from his spire;
In the vaulted cathedral's dim shades,
Where the crushed hearts of thousands aspire
Through art's highest miracles higher,
This question of questions invades
Each heart bowed in worship or shame;
In the air where the censers are swinging,
A voice, going up with the singing,
Cries, "Tell me, I pray Thee, Thy Name."

No answer came back, not a word,
To the patriarch there by the ford;
No answer has come through the ages
To the poets, the seers and the sages,
Who have sought in the secrets of science
The name and the nature of God,
Whether cursing in desperate defiance
Or kissing his absolute rod,
But the answer which was and shall be,
"My name! nay, what is it to thee?"
The search and the question are vain.
By use of the strength that is in you,
By wrestling of soul and of sinew,
The blessing of God you may gain.
There are lights in the far-gleaming heaven
That never will shine on our eyes,
To mortals 'twill never be given
To range those inviolate skies.
The mind, whether praying or scorning,
That tempts those dread secrets shall fail,
But strive through the night till the morning
And mightily shalt thou prevail.

—*John Hay in the Century.*

OUR SPIRITUALIST CONTEMPORARIES.

Golden Gate:

The dividing line between "God's patience and his wrath," as the old hymn has it, is something too fine for human reason to determine. For instance, the church teaches an eternal heaven of infinite happiness for the saints, and an eternal hell of infinite woe for sinners. There is no intermediate or graduated state of happiness or misery. The two places, or conditions, are separated by an impassable gulf as wide and deep as eternity. But we find no analogy in mortal life to warrant any such division in the life to come. Here the bad are not wholly bad, nor the good, except in phenomenal instances, wholly good. There are the very good and the good who are almost bad, the very bad and the bad who are almost good. They live side by side here, and closely impinge upon each other's lines of life. If the good in the bad is to receive no consideration, what is the use of the bad trying to be good? Why punish a soul for the bad there may be in it, and give it no credit for the good, especially when it is trying hard to overcome its evil tendencies, which may be the result of heredity, or of unfavorable environment? These are questions that only the orthodox clergy can answer most satisfactorily! The more they try, the more they find themselves, like the poor fly in the spider's web, inextricably involved in the meshes of illogical logic.

Carrier Dove:

These Spiritualists who imagine that they will be admitted to the highest spheres, when they shuffle off this mortal coil, because they have become convinced of the power of the spirit to return to earth and converse with mortals, and because they attend meetings and once in a while give a poor medium a dollar for a two-hour sitting, will, when they finally pass to the world of spirit, be sadly disappointed men. There are other duties for true Spiritualists to perform; a life to live in conformity to the beautiful teachings of those visitors, from the beyond; a strong endeavor to assist in the spreading of the truth that death, the last enemy, is conquered; the upholding of the hands of those engaged in giving to the world by tongue or printing press the grandest truth of all truths, and a solemn duty which they owe to their family, neighbors and the world: To raise up their children in their own faith, teaching them the responsibility they must in time assume and how to live so that they may find the happiest lot in the endless ages of spirit life; telling to neighbor and friend of the immortality that awaits them, and of the laws revealed by the heaven-sent messengers. Let Spiritualists live up to their belief, support their hard-working publishers and speakers, and boldly stand up for their cause, defending and explaining its real meaning and mission to the world, and we will soon see a grand change for the better. Spiritualists, do not hide your light; let it shine before all men, a beacon of safety and real happiness—M.

Banner of Light:

There is no deceiving the searching spirit that divides the very joints and marrow of human character. A great many men, perhaps it may be said the most men, imagine the only requisite is to conceal what they have done that will not stand the light. They forget that by this very act of concealment they make confession of their wrong. They overlook the obvious fact that concealment of itself implies that something ought to be concealed. But this aside, the radical error consists in the supposition that everything, good and bad, does not have its price, and that it has to be paid. There is a saying common among the every-day purchasers of commodities, that one does not get any more than he pays for. It is the same in matters spiritual and vital. Men are not growing interiorly while acting in hostility to the interior laws of their being. They cannot defraud, whether squarely or indirectly, without at the same time cheating themselves. Though they may stuff their pockets by their crooked transactions, it is not riches for them, but the multiplied certificates of increasing poverty; and some day they will be sure to find it out.

Therefore no one need to trouble himself about bringing another, who has done him wrong, to punishment. All things are made even in due time. To the standard, which is the judgment-seat, all actions are finally brought for verification and stamping. What is deficient will show itself so, and concealment, which was thought for a time to be so shrewd a device, is no longer possible. Then it will be seen and felt that it is he who does a wrong that suffers from it, and not he to whom it was done, however he may have been externally and temporarily incommoded by it.

The Better Way:

A man's character may be judged by his religion, for every sect is made up to suit the tastes or peculiarities of certain well-defined and characteristic individuals, and those of like peculiarity take to these accordingly. If analyzed, it, will be found that human virtue commingled with human weakness, or virtue resting in the arms of vice, metaphorically speaking, constitutes the religions of to-day. They all mean well, but are either too weak or too blind to see the error that governs them, and are thus making exceedingly slow spiritual progress. There is too little fact compared with the faith in it; too little work compared with the belief; and too little practice compared with the large amount of precept in which Christianity abounds. Faith without charity is naught, says the good book, on which Christianity is based. But it seems little attention is paid to any of these maxims or proverbs that have become almost an every-day language, and many are prone to regard them as worn out platitudes, or meaningless ones at all events. What Christianity needs most is a peep into human nature and its own teachings brought home to it in a practical manner. But as this cannot be done without deviating from the rules of orthodoxy and the sentimentality of an ancient human deification, it opens the way for infidelity and atheism. Spiritualism is the medium between the two and while it gives one a more practical religion it lends the other a hope not otherwise obtained.

Alcyone:

Young man—You who are about to choose for yourself a companion for life, study well the merits of the young maiden you would wed before you take the important step. Do not let her pretty face, her winning smiles, capture you to that extent that you will lose your good judgment. Search into her nature and see if her magnetic forces blend in harmony with yours. See if she is your opposite in temperament and complexion. See if she loves the same things you love, to make your union complete. See if she is pure in moral and social attainments. More than all, see if you find in her those principles that you would like to have in the mother of your children.

Young maiden; look well to the morals of the young man that is paying to you his addresses. Search into his nature with your keen, womanly intuition and see if you find there, traces of vices. See to it that he is pure and the one that you could look up to, and feel a sustaining support in your lesser strength. Has he been licentious and demoralized? Then think of what your children may inherit. Better that you should struggle through life alone than to meet the fate of so many who have entered married life unfortunately.—*William Evander.*

The Medium and Daybreak:

The editor of the above does not have a very high appreciation of Col. Olcott, as will be seen by the following extract: Col. Olcott addressed a heterogeneous audience in South Place Institute, on Tuesday evening, Mrs. Besant in the chair; in intelligence and development it was far inferior to the meetings of Spiritualists. He is a poor speaker, and what he says is not quite reliable. We never felt more disappointed, we may say nauseated, with a public man. No one with sense will ever mistake the Colonel for a philosopher; he is a commercial traveller, pure and simple. His whole effort was an appraisement of his wares. He expressed the greatest liberality to every kind of heathenism; Spiritualists he alone misrepresented, having stolen their thunder. His atheistical, unphilosophical nostrum went down badly. The poor "mahatmas" were left shivering in the frozen fastnesses of the Himalayas, and even Madame Blavatsky was left out in the cold. "Truth and brotherhood" is the trade mark of the "shop." If this be the true imprint, why don't they tell the truth? Why don't they agree amongst themselves? "All is vanity!"

The Two Worlds:

A work written by Alfred W. Howitt (a son of the late William Howitt) on the manners and customs of certain tribes of Australia, gives the following in reference to a belief in communications with the departed. Mr. Howitt says: "One of the Tatungolung told me that he had been present at an invocation of the ghosts, which bears a strange resemblance to a modern spirit séance. On a certain evening at dusk, the Birraark commenced his invocation. The audience were collected, and silence was kept. The fires were let down. The Birraark uttered the cry, 'Coo-ee' at intervals. At length a distant reply was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan,' followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted? Questions were put by the Birraark, and replies given. At the termination of the séance the spirit voice said, 'We are going.' Finally the Birraark was found in the top of an almost inaccessable tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this séance the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile Brajerak." "Birraark" appears to have been the name of a class of what we should call "mediums." But so far as Mr. Howitt had been able to ascertain, they had entirely died out before the time of his intimate acquaintanceship with the natives, so that he had no opportunity of personal investigation.

Light:

"A Chester correspondent vouches for the following remarkable narration: 'Extraordinary sights and sounds have been nightly heard at Bodwrdda Farm, not far from Aberdaron and Bardsey Island. The inhabitants are thoroughly terrified, and to one of the farm servants the affair is likely to have a serious ending. When the cowman went in early dawn to the shippens to milk the cows, to his astonishment he found the sixteen cows and one bull unfastened in the yard. The bull immediately rushed upon the man, knocked him down, thrust his horn right through his cheek, and tore his clothes to tatters, leaving him in a shocking condition. A posse of the Carnarvonshire police were then sent to watch the premises, and during the night three cow-house doors opened simultaneously, and closed with a bang. The policemen rushed out in alarm, but not a soul could be observed, and this extraordinary nocturnal incident has greatly increased the alarm, especially as weird sounds have since been heard.'"

Reminiscences Awakened.

To the Editor of the Religio-Philosophical Journal.

In your issue of September 14, the response by L. L. Rawlson brings vividly to my mind scenes which I passed through about fifty-four years ago, when I was 17 or 18 years of age. Rev. Jedediah Birchard came to Middlebury, Vt., about that period and held a series of very exciting meetings in my native town. My father was a life-long member of Dr Merrill's (Congregational) church, and so was my mother up to the time of her death. I was her only child and when I ran away to play with mates she would retire to her closet and pray with me, and then I was chastised. She taught me to repeat passages of scripture to prove that she was in the way of her duty, such as "Spare the rod; spoil the child," etc. I honor her for this because she acted conscientiously, according to the light she enjoyed. She did not understand that, living alone, I needed the companionship of other children. Although I never feared future punishment, as many do, I thought I ought to become a Christian and join the church. Mr. Birchard had overcrowded houses. It was reported that he was once an actor in theaters; he used to step on the top of pews and exhort sinners to go to the anxious seats, using flowery oratory and profuse gesticulation. I never knew him to "come to Christ," but when he told us, in his persuasive language, that all we had to do was to *resolve* to live good lives it was made quite easy for me to enter the "strait and narrow way."

I joined Dr. Merrill's church with a crowd. Something was read over to about fifty of us, which I did not understand, but it was, no doubt, the creed, which was assented to by all. I was thus gathered into the "fold of Christ." It was hinted by the Universalists that Mr. Birchard took stimulants to enable him to perform such intense and exhausting labors. I have been informed by several parties that Mr. Birchard died an inebriate. I hope this is not true and that if any one knows to the contrary he will correct it. My husband reminds me that at about that period Mr. B. came to Woodstock, Vt., gave the Universalists there a severe "raking," and after he left they sent word to him to come back and mark his converts so that they could be recognized.

About six or seven years after this event I engaged to teach a select school with a lady in Whitehall, N. Y. It fell to my lot to open the school with prayer, alternately. This was a severe trial, as my organ of language was not well developed. I now believe in true prayer—the prayer of the heart. When I was married, in 1842, my relation was removed by letter to the church at West Randolph. We had our two oldest children baptised. When the principal ladies of the church found that I fed my children at regular intervals and kept them clean and healthy by regular baths and by using simple, wholesome food, they turned a cold shoulder to me. It was hard for them, who were bound to forms and ceremonies, to learn new truths. I gradually grew out of the church, and about the year 1850 I came into a knowledge of Spiritualism. I have never regretted the change.

The evidence that my children, who died after they had come to maturity, who were intelligent, useful citizens, have come to me after they have passed away, is as real and positive as that of those living with me.

Rev. Dr. Merrill was a classmate of Daniel Webster at Dartmouth college. A medium in Cincinnati, Mrs. Ward, described him to me; said she saw an old clergyman around me, who informed her of an old schoolhouse where I was accustomed to go in childhood. There were teams hitched around the house; the singing books were opened. He used to preach there, and his sermons were more interesting than at Middlebury village. Mrs. Ward was a beautiful and truthful woman and an excellent medium; she never took pay. Her husband and Horace Greeley started out together with packs on their backs, he to the lumber business and Mr. G. to journalism. In 1866, when I first went from Missouri to Cincinnati to get into business, I taught one year in commercial colleges. I did not succeed as well as I desired and was about to return to my home in Missouri. Mrs. Wood told me she saw me coming back, and not only me but my family. This prophecy was fulfilled. I was chosen one of the four city drawing teachers, to teach free-hand drawing for four years at a salary of $800 a year. Six of our children attended school there and our two oldest taught penmanship there at the time.

Mr. Rawlson's story is beautiful in its straightforwardness and its simplicity. Admitting its truth, it carries certain conviction to unprejudiced minds. I hope that many more of these hidden jewels, like Mr. Rawlson's, will adorn the pages of the JOURNAL. My children had a happy childhood. We let them play and exercise when young on all days alike. They grew up industrious and trustworthy.

MRS. I. A. HUTCHINS.

"The Christian Buddha."

To the Editor of the Religio-Philosophical Journal.

Such was the name given by the Chinese to J. Crossett, a devoted independent missionary in that country who lately passed away on board the steamer "El Dorado" on the coast of China.

For seventeen years he was a missionary under Presbyterian auspices, but outgrew their creed, saw the mistake of their methods with the heathen, left them and did his own good work in his own good way, winning the reverent affection of all by his self-sacrificing efforts. He had no controversy with his former Presbyterian associates, knowing no creed or nation in his work, and impressing those who knew him so strongly that the American minister at Pekin made him the subject of a despatch to the Secretary of State at Washington, coupling his name with that of Father Damien, the devoted Catholic, who sacrificed his life for the good of the Sandwich Island lepers, and saying: "Let this American then be enshrined, along with the devoted Frenchmen, in the annals of men who loved their fellow-men."

The last work of Mr. Crossett was for the deaf and dumb. He lived as plainly as the poor by whom he was surrounded.

The *Christian Register* re-publishes from its issue of March 3rd, 1889, some notes of an interview with him at that date when he visited Boston for help in his work in China, as follows:

"I was a very strong Calvinist when I went to China. I preached eternal torments so terribly strong for nine years that I have not yet got over repenting that I represented God in such an awful light. It was much like a boy who should start out and say to his half-dozen brothers, 'Father is going to whip you to death, and is going to take me into his favor,—not because I am any better than the rest of you, but simply because he has decided it.' The other boys would probably say, 'You are either lying or else our father is a brute.' And so the Chinamen may say to the missionary, 'You are either lying or else that is a God we do not want.'

"They frequently ask about the fate of their ancestors and about the fate of Confucius. A missionary that I was acquainted with told his teacher that he believed Confucius was in hell. The teacher could not stand it, and threw up his position. I have seen our street chapels suddenly emptied when the Chinese cross-questioned us as to our religion." S.

An Unfair Statement.

To the Editor of the Religio-Philosophical Journal.

While I am in accord with Hudson Tuttle in his opposition to the Nationalists' scheme of placing all industrial enterprises under the control of government, I am free to state that he gives a decidedly unfair statement of Henry George's single tax idea. Says Mr. Tuttle: "These same farmers will, under a single tax, have all taxes to pay." And by way of proof, he presents the "World's Almanac" statement that, in 1880, the land value of the nation was $10,750,000,000, while all other property was $36,725,000,000; hence the entire tax amount would have to be collected from one-fourth of the property of the nation. Then Mr. Tuttle adds, in his purpose to insist that the whole burden of this land tax would fall on the poor, hard-worked farmer, "Why the man who cultivates the soil should be taxed while the man who manufactures is exempt from burdens is one of the mysteries of the new political economy."

Suppose the city land on which the manufacturer has his plant is worth more than a score of farms, how will he dodge his heavy share of the land tax? And how his choice city ground, on which his dwelling stands, worth tens of thousands of dollars? This would have a tax rental value before which that of the ordinary farmer would be a mere bagatelle. How about the landlords of city property, whose land values, in Cleveland and other large cities, run up from $500 to $2,000 per front foot, along with other large land owners who hold immense tracts in all the cities in unproductive idleness—real estate gentry, whose sole business is to freeze onto all the land they can possibly cling to for a rise? Will not these men have to come down heavily in their share of the land tax? According to the Ohio state auditor's reports, in the counties of Hamilton and Cuyahoga, the assessed value of the town lots is about seven times the value of the farms, while in the rural counties of Geauga, Noble, Carroll, Medina and Monroe the assessed value of the farms is ten times greater than that of the town lots. But take these five of the most rural counties, in contrast with Hamilton, Cuyahoga, Lucas and Franklin, and we find that the assessed value of real estate in the former is $317,854,665, while in the five others it is but $29,733,450. Or, in still more pertinent light, let us compare the four city counties with all the rest of the state, and we find the assessed value of real estate $317,854,665 in the former, and $867,155,960 in the latter. Now by the time the real estate in all the rest of the towns of the state is set apart from the farms, must it not be pretty clear that a very large slice of the land tax would have to be borne by others than the poor, hard-worked farmer? Then how about the great English, Scotch and German syndicates which have gobbled up land by millions of acres? Would not they have to go deep into their pockets in quest of land tax they now shirk almost entirely?

Moreover, in gaining a truthful estimate of the effect of the single tax on farmers, there are other very pertinent points to be considered. All other taxes, many of which bear with peculiar force on the farmer, would be entirely removed. First, the tariff, whose effect is to add from fifty to sixty-five per cent. on at least two-thirds of all the farmer needs to buy. This would help in the land tax considerably. He is now heavily taxed on all his improvements and personalities—on his house and barns, cattle and wagons. To wipe this away would be no light relief. So, without entering into a discussion as to the merits or demerits of Henry George's proposition, I have clearly shown that the farmer would not be called on to bear the whole burden of this tax, but vastly less, and that in the assertion that he would, whereby his land would be virtually confiscated, Mr. Hudson Tuttle did not present that fairness of statement a right understanding of the question required.

In conclusion, I have no hesitation in making one claim for the single tax on land, that it would effectually put an end to the wholesale land monopoly that is a steadily growing curse the whole world over, and put a check to the still bigger curse of landlordism, whose only effect is to make a select class of non-productive idlers on one hand and serfdom on the other.

W. WHITWORTH.

North Dover, Ohio.

Illiteracy in Different Countries.

Statistics of illiteracy show that the United States are outstripped by some of the countries of Europe in the percentage of persons who are able to read and write. This country is, however, far ahead of most countries of the globe. The highest per cent. of illiteracy, says the Denver *Republican*, is in Russia, Servia and Roumania, where about 80 per cent. of the population is unable to read and write. In Spain 63 per cent. and in Italy 48 per cent. of the people are unable to read and write. In England about 13 per cent. and in the United States 8 per cent. of the population is illiterate, confining the calculation to the white population in the United States. Taking the entire population of the United States, the percentage of those over ten years of age who cannot read is 12.4, and of those who cannot write is 17. In the German Empire only about 1 per cent. of the population is illiterate. In Sweden and Denmark there is practically, it is said, no one who is unable to write. The superiority of Germany and the Scandinavian nations in this respect is doubtless due to the maintenance during many years of efficient public schools. This conclusion is strengthened by the fact that in Spain and Italy, where there are few public schools, the percentage of illiteracy is very high. This view of the relation between illiteracy and the public schools is also supported by the fact that in New Mexico, where until recently but little attention was paid to public schools, the percentage of illiteracy is higher than in any other part of the United States. In New Mexico 60 per cent. of the population is unable to read. In Colorado only 5.9 per cent. and in Massachusetts 5.3 per cent. of the population is unable to read.

Provocative of Thought.

To the Editor of the Religio-Philosophical Journal.

Your paper has become a necessity to my moral and spiritual growth. The many original and frequently conflicting contributions only make the paper more interesting and more provocative of thought—is indeed of itself a source of superior mental development of opinion. I am deeply interested in the various movements of the day intended for the higher moral and civil development of mankind, such as the cause of temperance, woman suffrage, etc., but in none am I more interested than the establishment upon a solid scientific foundation the hope of a future life. Upon the issue of this question depends immense moral consequences, and the time is rapidly approaching when the settlement of this question will become imperative. Physical science and progressive thought are gradually but surely undermining the tenets of orthodoxy. The spirit of earnest sincerity is already on the wane among the more intelligent Christians, due to the incongruity of the old ideas of dogmatic theology with the new ideas of rational thought. Perhaps among the less thoughtful classes it is best we should not agitate these differences until some system of spiritual philosophy is more fully established. It then becomes the duty of those who are alive to the situation to press forward diligently toward the solution of this problem of human destiny.

LEROY L. CALDWELL.

Matter through Matter.

To the Editor of the Religio-Philosophical Journal.

I hope you will contine to treat theosophy and Blavatsky as the worst of frauds, excepting, perhaps, their disciple, one Colville. He has been trying to turn the Spiritualists over to Blavatsky.

No doubt you will want to know how my daughter, Mrs. Jessie Rugg, gets along with her mediumship. Her influences are changing from one thing to another and the phenomenon of passing matter through matter, in the light or darkness, as wearing apparel, large pictures, oil paintings, etc. For example, a company may leave their hats locked in a room on one floor and have a séance in a room on another floor, and then the spirits will ask which one of them would like his hat or anything else passed through and it will be done. She has had all phases Home used to have except the fire test; but they will start a fire in the grate, if we put the blower on, or at least they have done this in the middle of the day with the family sitting in the room. I could tell more. I have not exaggerated the phenomena at all; they are more wonderful than I can describe on paper. She is not a public medium, but if there were any one person whom everybody could believe I think she would consent to sit for him.

San Diego, Cal. E. T. KELLOGG.

The Pleasant Spare Room.

"It ain't everybody I'd put in this room," said old Mrs. Jenks to the fastidious and extremely young minister who was spending the night in B——— at her house. "This here room is full of sacred associations to me," she went on. "My first husband died in that bed with his head on these pillows, and poor Mr. Jenks died sitting right in that corner. Sometimes when I come into the room in the dark I think I see him sittin' there still. My own father died lyin' right on that lounge under the window. Poor pa! He was a Spiritualist, and he allus said he'd appear in this room after he died, and sometimes I'm foolish enough to look for him. If you should see anything of him to-night you'd better not tell me; it'd be a sign to me that there was something in Spiritualism, and I'd hate to think that. My son by my first man fell dead of heart disease right where you stand. He was a doctor, and there's two whole skeletons in that closet that belonged to him, and half a dozen skulls in that lower drawer. Well, good night and pleasant dreams."—*Portland Transcript.*

The Golden Opportunity.

To the Editor of the Religio-Philosophical Journal.

I think you have struck the right key in your article on organization. It seems the time has come when the loyalty of Spiritualists is to be tested. No great and lasting benefit comes to us through human efforts without sacrifices. Mr. Stebbins has rounded out the plan which you proposed. All earnest Spiritualists ought to see that this is their golden opportunity. Genuine mediums need protection and sympathy, need to be provided for, so that they will not be compelled to have a ten cent admission fee at the door of the lecture hall. I hope we may be willing to take the poet's advice:

"Be wise to-day;
'Tis madness to defer."

W. HUTCHINS.

Notes and Extracts on Miscellaneous Subjects.

Ella Wheeler Wilcox declares that the worst man she ever knew had no vices.

The average age of the twelve English bishops is 76 years.

An alligator near Micanope, Fla., seized a horse's tail and dislocated it.

A Florida paper urges the town authorities to plant pear trees along the streets.

Wide Awake figures up an Indian population of 262,620 exclusive of Alaska.

The oldest hostelry in England is the Seven Stars at Manchester. It dates back to the time of Edward III.

A pure white tarantula was caught in Las Vegas, Arizona. Its venom is said to be equal to that of a rattlesnake.

The new postal-card works at Shelton, Ct., are turning out 4,000 cards per minute, or 2,400,000 in ten hours.

Peru is a little larger than the Atlantic states and Pennsylvania, and her population is about that of Illinois.

A man feels rather foolish to be found holding the baby when the girl he wanted to marry comes to see his wife.

The coal fields of Hokkaido, in Japan, are estimated by an American engineer to be worth $100,000,000.

Upward of 28 large bales of human hair were brought to France in the last steamer that arrived from the Orient.

The Argentine Republic, with about half the area of the United States, has a population not quite as large as Pennsylvania.

Venezuela is larger than Peru by about as much territory as is embraced in New Jersey, and her population is about equal to Indiana's

Ecuador could contain Ohio, New York, Pennsylvania, Michigan and Illinois, but her population is not quite up to that of Michigan alone.

Chili's domain cut up would make states as extensive as Ohio, Pennsylvania and Indiana; her population is somewhat greater than that of Indiana.

Paraguay is big enough to include Ohio and New York within her borders, but her entire population scarcely exceeds that of Cleveland.

Uraguay is not quite as large as Ohio and Indiana combined, and has just about the same number of inhabitants as Brooklyn, N. Y.

A public school at Delmar is partly situated in Delaware and partly in Maryland. Each state furnishes teachers for its pupils.

When Mrs. Frances Hodgson Burnett wrote her first story she bought the stamps to send it off with money earned by picking blackberries.

A dog at Greenwood Lake, Ga., is 21 years old and has killed in his life over 60 rattlesnakes. He has been bitten by them four times and still lives.

Out of 240 men passing along Main street, in Cincinnati, on a recent afternoon, 210 had lost one or more of the hind buttons off their coats.

Bolivia's territory is somewhat greater than that of the Atlantic states, Pennsylvania, Ohio and Michigan, and her population is about Indiana's figure.

Brazil's area is somewhat greater than that of the United States exclusive of Alaska, and her population is about that of New York, Pennsylvania and Ohio.

A woman living near the line of Jefferson and Walker counties, Georgia, is 7 feet 2 inches high, 25 years old, weighs 180 pounds and can whip any man in the neighborhood.

Colombia is nearly equal in extent to New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Wisconsin, with a population probably a little less than that of New York state.

Among the aged domestic animals owned by Farmer Brown, of Tuscarawas county, Ohio, are a dog 16 years of age, a cat that is nearly 17, a rooster of 13 summers and a cow of 22.

An American has been discovered in New York who gives lessons in Turkish to his pupils at their homes two hours a week for the magnificent sum of 35 cents. He is acquiring a fortune rather slowly.

Mexico covers an area just about equal to that part of the United States east of the Mississippi river, exclusive of the states of Louisiana and Mississippi, and has 10,000,000 inhabitants.

While the steamship H. A. Hartman was crossing the Atlantic on its last voyage, the captain reports that the vessel struck an immense whale and cut it in two. The ocean for more than a mile was covered with the animal's blood.

A cairn, surmounted by an American flag, has been erected on Pike's Peak in memory of Lucy Webb Hayes. The plan originated with a Topeka school teacher.

A large force of men is now at work in Coyocan, south of the city of Mexico, digging for the treasure supposed to have been hidden by Montezuma. They are confident of success and have already discovered a number of Aztec tools.

The five Central American republics of Costa Rica, Guatamala, Honduras, Nicaragua and Salvador cover an extent of country about the size of the five states of New York, Pennsylvania, Ohio, Michigan and Illinois, and have a population equal to both New York and Indiana.

The Guianas are English, French and Dutch colonies. British Guiana, twice as large as Ohio, has just about the population of Cleveland. French Guiana, somewhat larger than Ohio, has about as many inhabitants as Toledo. Dutch Guiana, nearly as large as Pennsylvania, has not more inhabitants than Columbus.

The journey through the United States of the delegates to the pan-American congress at Washington makes it pertinent to remind our readers that Central and South America embrace an area a little greater than twice the extent of country in the United States and territories, and a population of about 50,000,000, or about one-sixth less than the population of the republic.

A large American eagle flew on the ship William Starbuck in the gulf stream and was picked up in an exhausted condition. The bird had a glass eye with the undecipherable initial of the supposed owner's name in it. The bird's craw was entirely empty and it is supposed that it was carried to sea by the force of the wind and was unable to reach the shore.

Mummies and human skulls were lately sold at auction at 787 and 789 Broadway, New York. The skulls brought all the way from 12½ to 60 cents each, according to their state of preservation. The mummies realized from $7 to $9. An imperfect one, wrapped in guana robes and wearing a crown, and which looked as though it might be the body of a person of influence, was bid of at $7. Three others, each in sitting posture, with the legs and arms bent and tied to the body, brought from $7.50 to $9. The skulls and mummies were a portion of a collection of Peruvian antiquities, which embraced also funeral vases, jars, urns and bottles in terra cotta of different colors and in all sorts of shapes. The collection was gathered from the necropolis at Ancon and the immediate vicinity by George W. Kiefer, who devoted nine years to the work. He contracted a disease in Peru which ended fatally a few months ago, and to-day the fruits of his researches were disposed of under the hammer. The collection was one of the most remarkable ever gotten together.

Golden rod is to be the national floral emblem of the United States. The visitors of the St. Louis exposition, on American day, and also the visitors on the succeeding day, have so elected. This flower grows in nearly every state in the union and blossoms from July to the following October of every summer season. The botanical name for this popular flower is Solidago and it belongs to the composite family. A flower to be the nation's emblem must needs be a flower that grows wild in every portion of that country, and these requirements are fully met in the instance of golden rod. It grows profusely in its wild state and is subject to cultivation, though but little improvement is made in it by the care and attention of the gardener. Botanists state that 180 varieties of it have already been found and classified, and the fact that it is a native of the Western hemisphere and that but two of the 180 varieties are known to exist in South America makes it essentially a North American flower and particularly and peculiarly appropriate as the national floral emblem. It is distinguished by its erect, rod-like, scarcely branched stems, with alternate serrated leaves and with terminal spikes racemes of small yellow flowers. A field of it in blossom looks like a waving bed of gold and hence its popular name is golden rod.

The Original Draft.

Oh, Mary had a little lamb, regarding whose cuticular,
The fluff exterior was white and kinked in each particular.
On each occasion when the lass was seen perambulating
This little quadruped likewise was there a gallivating.

One day it did accompany her to the knowledge dispensary,
Which to every rule and precedent was recklessly contrary.
Immediately whereupon the pedagogue superior,
Exasperated, did eject the lamb from the interior.

Then Mary, on beholding such performance arbitrary,
Suffused her eyes with saline drops from glands called lachrymary,
And all the pupils grew thereat tumultuously hilarious
And speculated on the case with wild conjectures various.

"What makes the lamb love Mary so?" the scholars asked the teacher.
He paused a moment, then he tried to diagnose the creature;
"Oh pecus amorem Mary habet omnia temporem."
"Thanks, teacher dear," the scholars cried, and awe crept darkly o'er 'em.

—*C. M. S. in Tid-Bits.*

Getting Stirred Up.

I am glad to see that people are getting stirred up. I have had letters from different states since the "responses" began, some of them quite enthusiastically in favor of my views of Religio-Spiritualism, and amongst them I have received one from F.L. Burr of *Hartford Times* (*Ct.*), who is a Spiritualist, he says, since 1850. The approval of one such man is better than that of a "whole theatre of others."

Sturgis, Mich. THOS. HARDING.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price $1.75.

Illuminated Buddhism, or the True Nirvana, by Siddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religions ideality of America and Europe an edition in English was the result. Price. cloth, $1.00; paper cover, 50 cents. For sale here.,

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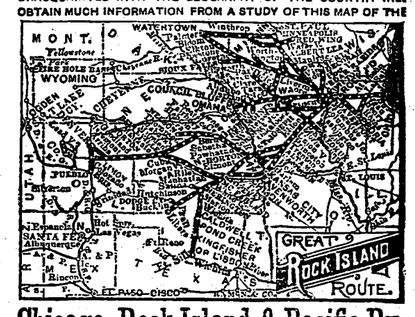
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(Continued from First Page.)

She was then entranced and her hand was used to draw with a pencil some outlines of flowers, showing that some one saw that made the picture, and this some one claimed to be a spirit. Certainly it was an intelligence that knew how to draw flowers, an accomplishment my wife does not possess.

We see in this case the sensitive passing easily and naturally from the clairvoyant state into the trance, the one being a stepping stone to the other. It is an awakening of spiritual perceptions that responds to spiritual impressions and makes us conscious of the presence and influence of the spiritual world. I have said little that I intended when I commenced this article, but I wish to affirm that hypnotism, sleep, trance, all negative and passive states of the mind, tend to open the spiritual consciousness and give us glimpses of our spiritual relations, not as an abnormal manifestation but as a natural unfolding of inherent powers that are as much a part of our being as the senses of the body.

ORGANIZATION.

A. D. BOLENS.

I have read with great interest the article on "Unity" in your issue of Oct. 12, and the many responses published. To my mind the subject may be clearly and succinctly stated in three propositions embraced in your editorial, viz.:

1. To produce unity, Spiritualists who feel the need of a higher life should associate around some congenial, broad and uplifting thought.
2. How shall Spiritualists utilize the vast work which has been accomplished in the last forty years.
3. If man has a spiritual nature it should be cultivated. His higher should dominate his lower nature. He should be in a constant state of aspiration after the good, the true, and the beautiful.

Before proceeding with the consideration of these propositions it may be well to state that there is a connection or rather sequence of thought in the order in which they are stated. The first two are in a measure interdependent, or rather either can hardly be satisfactorily answered without first explaining the other. Therefore, in what follows, they are together logically treated.

To the first proposition; all avowed Spiritualists and the great body of "true men and women who are Spiritualists at heart if not in name," will subscribe to what is thus asserted, and it ought not to be a very difficult matter to formulate a platform upon which all may stand. Elizabeth Lowe Watson, Geo. W. Walrond and others have embodied in simple forms the cardinal doctrines of our belief. But it is when we come to consider number two that we meet with great diversity of opinion. All concede the necessity of organization to attain the desired unity, but are at variance regarding the manner of procedure. I will try to give as briefly as possible my views.

For thirty centuries and more, great truths, morality and a higher plane of life have been preached to the world, the seed most of the time having been cast on stony ground. But religious dogmatists are continually failing to bring fruit for their hearers, and realize but little profit to themselves. There should be no affinity among Spiritualists with those who, in their lines of thought, are on a level with advanced thinkers, but who, in their daily lives, are no better than they are compelled to be. If anything, Spiritualism should be of an eminently practical nature. To my mind, Spiritualists should do more than "utilize the vast work which has been accomplished in the last forty years" in trying to form a sect of mere believers in a certain creed. They should, as M. A. Clancy in the JOURNAL of Oct. 26 aptly puts it, "engage in some form of practical humanitarian activity which shall make the brotherhood of man a living, every-day reality." They should apply themselves to finding means of redressing all forms of wrong, uniting with and assisting all reforms and reformers, and not indulge in the bickering usual, I am sorry to say, among them.

In this connection I think the following from friend Clancy's communication comes to Spiritualists with special and peculiar force: "I have long been convinced of the fallacy of reasoning of those schools which seek to patch the existing social order with a plaster which merely covers a sore. Nothing short of thorough constitutional treatment, spiritual and moral as well as material, can cure the patient of the myriad ills with which he is afflicted. An entire change of poles is necessary. Instead of an appeal to the selfishness of men—to ascertain how little they can do for their fellows—the appeal must be to their generosity, their nobility of soul, their unselfishness, to see how much they can do for their fellows. It seems to me the education of the Spiritualist, as such, leads naturally into this larger and wider sympathy with human suffering." But more than this, Spiritualists should appeal from an improperly-trained, ever-failing selfishness, to an enlightened and successful one.

Unquestionably one of the remedies now in view—one of the practical cures for the myriad ills which afflict the body social, is the nationalization of industry. We take it for granted that all will assent to what is stated in number three. But it is only when in their own homes where the twin wolves, hunger and cold, find no harbor, and the masses are enabled to rest from congenial labor—when they become freed from a mere struggle for existence, that the spiritual nature of man can be cultivated. Under a social order where individual selfishness and greed are the dominating influences, where not one out of an hundred can hope to own a home, where thousands toil unceasingly and daily live from hand to month, where a compulsory and unloved labor is our usual portion, how can the spiritual nature of man be cultivated; how can our higher natures dominate, when everything in our social organization appeals to the lower? Only when the laborer is not ground under the heel of wanton usury, when the mechanic, the business and professional man, the farmer, and all our people, each shall labor for the good of all, and all for the good of each, will they be "in a constant state of aspiration after the good, the true, and the beautiful."

Spiritualism to me means something more than the mere manifestations of spirit presence, the record of phenomena and séances and mediums. It means even more than the study of things spiritual. The basic principle underlying Spiritualism is, undoubtedly, belief in the Fatherhood of God and the Brotherhood of man. Organization should be for the purpose of combining effort to bring to light the means for obtaining the proper practical realization of the hope of the ages, the city of God that was seen descending out of heaven.

Perhaps this is the solution of the problem of "Unity."

HELP! HELPERS!—C. W. COOK.

"The world is my country. To do good is my religion." My field is so large I need help. I need to help. I welcome all whose acts show that they grow from this root of religion no matter what creed of words the actors have subscribed to. A Jew, a Catholic, a Protestant, a Pagan, a Materialist, an Agnostic whose daily life constantly reiterates the above two sentiments is a better and greater helper than the person who subscribes to the beautiful formula you have given in "Unity," and deems this all—resting content with mere words.

Beautiful words, when the deeds are not there,
Are like deserts of sand of verdure bare.
Beautiful deeds, though the words are mean,
Are richer than harvests of gold—I ween.

After all, it is a mere difference of opinion as to which cult will evolve the most brotherhood among men and lift them higher and higher above the animal into the human—the spiritual plane. And I have no quarrel with any worker whose life is inspired by this great truth to which Paine gave utterance. For, under all these various, diverse, and seemingly conflicting creeds, the eternal economy (are they a part of it?) goes on and the humane is slowly more and more developed out of the animality from which man sprang.

Since, then, there are just as brave, just as honest, just as conscientious, (shall we admit it?) just as enlightened workers for humanity's best welfare as ourselves, who cannot or do not see in all things as we do, it follows that the best work and the most of it can be done by these helpers in groups. Now, regarding all groups as helpers in this great field—"the world, my country"—who are earnestly seeking to live the religion "to do good," I should like to be associated in a group that regards "God as the Universal Father, Man the universal brother, and the spirit of love and wisdom as the one working life of both," immortality as proved by the established inter-communion of spirits and mortals, and eternal progress in love and wisdom the destiny of all, attainable only by the constant, intelligent, harmonious culture and use of the highest faculties inherent in man.

Your portion of this declaration, as enunciated in your "Unity" editorial, is very broad and would doubtless be heartily endorsed by any and all of the various groups now calling themselves Christians, as well as by each of those in the other nine great religions of the world. The addition which I have suggested, while it narrows, concentrates into closer unity for more effective work another group of helpers for human advancement.

Neenah, Wis.

For the Religio-Philosophical Journal.

Animal Magnetism or Mesmerism—Its Healing Power.

On Sunday evening, Nov. 10, Spencer Hall, at 114 West 14th Street, was well filled with a select audience to see Rev. C. P. McCarthy's experiments and hear the first of a course of lectures on the healing art known as "mesmerism." Miss Gracie McCarthy commenced the evening's entertainment by a brilliant execution on the piano of a classical piece by M. D. Colas, called "Chant du Berger," which was received with hearty applause. Mr. McCarthy then took the platform and delivered an address for an hour, the substance of which was as follows:

Ladies and gentlemen:—It is recorded of Jesus of Nazareth, who though not a regularly qualified physician was nevertheless a successful healer of disease, that on one occasion, while in the midst of a crowd, he was unconsciously instrumental in the cure of a disorder concerning which he was entirely ignorant; nor did he even know his patient nor the healing influences of his magnetic force until "he perceived that virtue had gone out of him;" that is to say, until, as a magnetic healer, he had experienced the withdrawal of a certain energy, efficacy, or power from his physical organism which effected the normal removal of a distemper which had for many years afflicted a kindred organization.

I commence this course of lectures upon the healing art of mesmerism, or animal magnetism, by the introduction of this incident written in the gospels because, in my judgment, it is a simple narrative which expounds not the manifestation of any miraculous or supernatural power specially characteristic of personal attributes exclusively belonging to the founder of the Christian religion, but an illustration of the healing influences which naturally belong to all healthy organizations when brought *en rapport* by the subtile laws of magnetic attraction with disease and suffering in other persons. It is a remarkable fact that modern Christianity has utterly failed of fulfilling its duty to suffering humanity by neglecting the first direction given by the Nazarene to his disciples and apostles—"Heal the Sick,"—when he gave them his commission to go forth and teach the then new and improved religion in his name.

In 1857 I was traveling from London to Birkenhead, of which latter place I was then the curate, and on entering a first-class carriage of an express train I found a gentleman and his wife, with a lovely child, who appeared to be in the last stage of consumption, and whose eyes manifested a brilliancy of a most startling character. This child, about ten years of age, sat on pillows between her father and mother and continued, with a fixed gaze, to observe me very attentively. I could see that she was suffering intensely. Soon the sad story of her illness was disclosed by the mother, who concluded by informing me that the child was dying for want of sleep. The parents had brought her up to London for medical advice, and they were then returning to their home in Liverpool. As we became more familiar I fondled the child, who was desirous of leaving her pillows to sit in my lap. I took her in my arms, and being impressed with a strong and tender yearning to do her some good and if possible ease her pain, I stroked her beautiful hair and kissed her when she gently returned my caresses. Using all my will power as an expert mesmerist, within the space of ten minutes she fell fast asleep and the mother exclaimed, "Thank God!" while the father looked at me with astonishment and said, "Oh! sir, this placid and gentle slumber is a message of mercy and hope to our stricken hearts. She is our only child and has had no sleep for a week, and the London doctors have told us that unless she gets sleep she will die."

I answered: "You may calm your minds. This child will now sleep for at least twenty-four hours and longer if needed." The father then asked me: "Is she mesmerized?" I replied: "Yes. When I entered this carriage she gazed so intently upon me and so continuously that by her own effort she became partially hypnotized; the mesmeric process is now complete and she is enjoying the sweets of magnetic sleep. She is mesmerized."

I then placed the child on the pillows, in an inclined and easy position, and continued my conversation with my new-made friends who were ready to grasp at any hope for their darling. The mother became afraid of our talking lest the child should be disturbed. I said: "You need not fear. No physician could now awaken her without using stimulants that would probably kill her. Rest satisfied; she is peacefully slumbering. I will satisfy you that you need not fear." She inquired: "How?" "She shall speak to you herself and describe her condition."

I then told the child to speak to her mother and calm her fears. After a few moments the child did so and told her not to be afraid, that she heard my voice, that she was free from pain and at perfect rest, "but only a little *too much asleep*."

Having relieved this intensity of sleep our journey was brought to an end, the child still sleeping and occasionally answering my questions while being removed to her home.

I called next day and found her still in the magnetic sleep, out of which I gradually took her, when she awoke very much refreshed. Suffice it to say that from that time she perceptibly improved and by no other treatment than the magnetic slumber became completely restored to health; and subsequently, both parents and child often visited "The Workingmen's Church" in Birkenhead, of which I was at that time the pastor

WHAT IS MESMERISM?

Mesmerism, or animal magnetism, is a name given to an art by the practice of which the vital principle existing in human beings may be transferred from healthy organisms to those that are diseased. It is a curative agent existing in nature, and forming an essential element in the human constitution. It varies in degree in different persons, and in this respect is like all other physical and mental gifts. Its origin is probably coeval with creation, and began to manifest itself as soon as the process of evolution provided suitable media through which its force materializes. It is the subtile and invisible aura flowing through appropriate, organic forms, which produces in nature such beautiful and varied phenomena and which communicates growth to the simplest form of vegetation and life to the smallest insect as well as to the most perfect formation of organic matter, viz., the human form.

The same subtile force has been known in past ages by different names, and gave power to the witchcraft of ancient as well as modern times. The sorcerers of India used it to accomplish those marvels which have puzzled and astonished the world. The Gypsies, scattered throughout the European civilizations, like the witches in the days of the Puritans have been persecuted because of their power to control this natural factor in their own interests. The horrible penal statutes against these harmless wanderers continued in force in England for centuries, and were only repealed in 1783, when the science of animal magnetism began to be recognized and the monstrous paradox of penal enactments against the beneficent action of natural law became somewhat conspicuous.

The physician from whose name the designation "mesmerism" is derived, was born at Wieler, in Germany, and has written several treatises on the science. He travelled through Germany, Bavaria, Switzerland and Swabia, accomplishing many wonderful cures, until his great fame reached the French metropolis, which he entered in 1778, where he demonstrated by his marvellous skill in animal magnetism, the truth of his theory of the existence of a magnetic force under the control of the operator's will power. Thousands flocked to hear and see this remarkable man and became his disciples, hailing the discovery of this natural agent as a panacea for the cure of almost every disease. Not a few went so far in their wild enthusiasm as to accept it as a means of restoring youth and invigorating age. Another class of enthusiasts, losing all balance of thought at the extraordinary phenomena and exceptional cures which they witnessed, attributed to this power a supernatural agency, while the extremely superstitious did not hesitate to affirm that it was diabolical.

In 1872 I was invited to deliver a course of lectures, with experimental illustrations, (such as I am now giving in this hall on Sunday evenings) in the city of Gloucester, England, before a number of physicians, clergymen and students. During the introductory address I mesmerized a young student, the son of a surgeon who was present, and who had openly expressed a decided antagonism to mesmerism. I invited him on the platform to test, while under the mesmeric influence, his son's insensibility to pain, which he did by the insertion of a lancet under the finger nail, and other means. He became satisfied that the young man was, by the mesmeric process, placed in a cataleptic condition. By a few negative passes this condition was removed, and the young man, by the operator's will, told the audience that his own father was not his father but a black man. The genuineness of both the physical and mental experiments altered the surgeon's estimate of mesmerism as a curative agent. All the city and country newspapers of March 30, 1872, contained very long reports and articles describing these experiments and reporting the lectures.

It is, however, especially as a therapeutic agent that I desire to dwell upon "mesmerism," because it is in its relation to health and disease that its practical usefulness becomes apparent.

Disease has been treated as if it were a distinctive substance which needed to be subdued, dissolved, and cast out of the system. It is not a term easy of definition from a professional standpoint, and yet common sense describes it in very simple and few words. Disease is the absence of health, the antithesis of which would be that health is the absence of disease in our organic economy. This antithesis, however, would only give us a negative definition of health, while what is first affirmed would constitute a clear and incontrovertible definition, covering in its widest sense the entire scope and compass of that which, in its nature and character, those who practice medicine know very little, and when understood must be spiritually discerned. It is, therefore, a mistake to suppose that morbid growths, inflammatory swellings or depraved secretions constitute disease. These are its effects and some of the evidence of its presence; they are symptoms, results. The disease itself is the deranged action of organic functions which produce such results.

The different opinions held by noted physiologists regarding the *modus operandi* of the nervous system will tend to establish my position in this respect, for as a question of fact, no matter what may be the individual theory held, the motive influence of the nervous system remains still a question of medical speculation. These opinions are somewhat indefinite, but are practically reduced to three modes of action, viz., that of change of condition, nervous energy, or a subtile fluid, with a common acceptance of the fact that all organic action is dependent on a motive influence derived from the nervous system. It is also conceded that this motive influence originates in the brain, and that the millions of nerves distributed throughout the body act as its conductors, and also that upon this motive influence the actions of the body depend.

It, therefore, seems to me conclusive that the organic condition or state described as healthy, or diseased, will likewise depend upon the proper distribution of this motive influence, whether it be a nervous energy, a subtile fluid, or a change of condition involving all the medical speculations of cells and molecular construction. Moreover, it must also be conceded that when this force or motive influence is duly distributed through the appropriate nerve channels or conductors, the result will be health, because being carried along these tiny but well constructed avenues, viz., the nerves of sensation and voluntary motion, and also flowing along the ganglionic nerves, it gives regulation to all the great processes (whether they be two or ten) on which organic life depends.

Thus the actual working of the human organism clearly points to the existence of a refined or very subtile force or nerve-magnetic current which is the servant of the mind, or spirit, and which in matters where personal intelligence has been allowed a choice depends upon will or mental volition; and these are spiritual attributes exercised by the indwelling unit or personal individuality whose watch-tower is the dome or brain where this nerve-force or fluid is secreted, the organic vitality by which the spirit holds for its conditioned time a residence in the lower material organism, and failing which the silver chord is loosed and the golden bowl is broken—and the spirit passing out and on is clothed or naked according to its character and spiritual environments.

At the conclusion of this address Mr. McCarthy exhibited in support of his statements many very wonderful and extraordinary experiments on sensitives. He invited any of the physicians present to come on the platform and examine the cataleptic subjects. He continues these lectures every Sunday evening at 8 o'clock.

* *

The one Religion of Humanity.

(Concluded from Fifth Page.)

from God. They may discover the law by which the "binding back" to God takes place. They may not attain to a knowledge of the "origin of species," but they will find all about the "descent of man," which was not from a "monkey," but from God, Himself. They will begin to realize the dignity and worth of man's nature and that his origin, destiny and return to God is fraught with god-like issues involving life and death and the outcome of angelhood. This temporal nature around us proclaims with all its facts that man has departed from his God and that he now struggles in the agonies of a restoration which requires an absolute new birth into the light of God before he can begin to lead a true, natural life. That all the elements of nature—fire, light and air—are in contrariety and strife, and that there is a constant desire that this strife should cease and that the harmony of God may permeate all her elements. Nature is a universal want, whether in man or in her own mysterious realm; and this want can only be filled by a birth into the light of God. Darkness is everywhere until this light shines into it, whether this darkness be in God, in man, or in nature. It is one and the same birth—a birth which brings peace, joy and blessedness!

When man looks within his own heart, feels the lust of the flesh, the love of the world; its ambitions, its covetousness, envy, pride and the anger and wrath of a disordered imagination; his utter powerlessness to cope with these passions of his lower nature, he feels that something is wrong. That he is not what God designed him to be; that he is weak in will, ignorant in understanding and that in this war and strife in his struggles after something better and higher he is a pigmy among giants—giants of evil. He feels that it is impossible for him to fulfill the "righteousness of the law." He realizes that he has lost a righteousness which he can never regain except by God's help. If the light should dawn upon him in his darkness he comes to the conclusion that there is a kingdom of grace; and as the gentle tempers of the spirit—meekness, patience, humility and resignation—flow into his heart, he no longer doubts the mercy of God; he is conscious that old things have passed away and the new illumination shines through his soul and he sees God as his loving Father, Friend and Guide. Word-begotten, he becomes a child of God—a "son of God." Christ is born within him, the new man. These are facts which every man knows who has had any religious experience.

In Boehme's doctrine of magic have we not an explanation of the "Karma" of Theosophists? Magic, good or bad, is the working of the will, imagination and desire. Karma is action; good Karma is good action; bad Karma is bad action. Gospel Christianity alone promises remission of sins, or the removal of the consequences of bad action. In all other religions anterior to Christ, except, possibly, the later Buddhism, man was subject to the law of absolute justice. No sin was forgiven; nor were the consequences of sin obliterated. The Christian branch of the one religion alone reveals God as the forgiving God. Under all other systems the sinner had to wear out the consequences of his bad acts, and this by births into states in God. This makes the gospel Christianity of the New Testament distinctive, and in all particulars a gospel of full restoration to God by the work wrought in humanity by the second Adam—Jesus Christ—in whom dwelt the Christ or word of God, and through whose quickening power in human nature the same Christ is born in every human soul from a Christ seed, flowering out, as man is obedient to the spirit, into full, divine manhood.

* *

That Little Tickling.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and as catarrh is a constitutional disease, the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite and other troubles have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best authority on consumption says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofula taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreadful disease seemed to have a firm hold.

Did you notice that fine head of hair at church last Sunday? That was MRS. B. — She never permits herself to be out of Hall's Hair Renewer.

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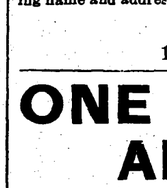
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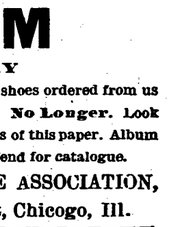
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VOL. XLVII. CHICAGO, NOVEMBER 30, 1889. No. 15

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

IMEL.

WILLIAM WALLACE COOK.

"Read the last verse again, Louise."

The girl in the hammock raised upon her arm and looked at her companion with intense interest.

"Stealing, pealing, softly feeling
Through the misty woodland, reeling
Like some drunken ghost a-roaming
Like a ghost of sound it trembles
Quivers, shivers and dissembles,
Fades and merges in the gloaming."

"Is it not beautiful?" cried Louise, dropping the book in her lap to gaze dreamily over the flowers on the lawn and away into the 'misty woodland.' "What a grand mind the author of such verses must have!"

"'Gershom' is the name of the author, is it not?"

"Yes, the title of the book is 'Poems, by Walter Gershom.'"

"A very simple prelude to so much beauty. Listen, Louise, while I give you a word-picture of this master-mind. Walter Gershom is not like the world. Nature has chiseled him of a different material. This much I gather from his themes—from the delicacy and sympathetic movement of his verse. I would have him slight of form, with a sensative face, finely cut and fashioned by the hands of his own rare muse. His head is surrounded with a halo of brown curls and from his eye, pure and bright as heaven, I could see the flash of that divine inspiration which guides him so beautifully through the mazes of poetic thought. Such songs as he sings are only accompanied by the harp of a bright heart, keenly alive to the joys and beauties of the world. Such is my beau ideal, Louise. This is the man I could love with all the fervor of a faithful soul, happy in the sublime shadow of his monarch-mind!"

"Ah, Clari, you are a poetess. You are able to distinguish those shades of difference in brother-workers which I, poor and unsophisticated as I am, would have to pass from the very lack of judgment that, while not daring an attempt to catalogue the outward poet would yet do silent homage to the intellect that makes him."

"But would your poet not be like mine?"

"Perhaps he would; perhaps——"

Clari shook her finger at Louise playfully.

"Ah, my dear, I have it. You are light while I am dark. Your Gershom would have black eyes and raven hair—really not to be thought of in a poet. Brunettes are physically active; per contra, blondes are intellectually so."

"You are wiser than I, cousin. You can write and express what you think while I, unfortunate soul, can never express my thoughts."

"Imel!" ejaculated Clari in anything but a pleasant undertone, as she caught sight of a young man walking towards them across the lawn, "Why does he come here?"

"Really, Clari, I think it too bad the way you treat him. What makes you dislike him so?"

"He is the exact reverse of my 'poetic principle.' All men, in my eyes, are either literateurs or dross. He is too gross of form for the finest thoughts and his language plainly states he never has them."

"But he is a guest of our hostess and it seems to me you might at least be a trifle more friendly."

"Hush, child! You can never understand these things."

For a man "too gross of form for the finest thoughts," Imel Warwick was strikingly handsome. He was broad-shouldered, tall and of such physical proportions as would make him, in any other eyes but Clari's, the archetype of man.

He approached the young ladies with something of a frown in his face.

"Dreaming away the hours?" he asked; "you should be engaged in more serious occupations. Hammocks were made for drones and dreams for idle minds."

Clari's lip curled at his discourteous expression, while Louise smiled gaily. This was Imel's way of making himself agreeable.

"But we are reading, Mr. Warwick, and improving onr minds," said Louise, holding up her book for him to see.

He took it from her hand.

"'Poems, by Walter Greshom,'" he repeated; then, looking sternly at Clari, he asked: "Do you like poetry?"

"It is not likely Lonise and I would be reading that book if we disliked it."

Rebuffs passed over Imel's head without casting a shadow.

"Are you of the opinion that such works improve the mind?" he continued.

"Am I a living monument to the evils of poetry?" asked Clari with a little fire in her dark eyes.

Indirect answers do not turn away wrath and it seemed that, knowing Clari's dislike of him, Imel was bent upon making it greater. Lonise, seeing a battle at hand, made haste to part the combatants and thrust herself between them.

"Mr. Warwick," said she, "please tell me what you think of that first poem, 'Mae; and the Life Eternal.'"

Lonise was successful. Imel opened the volume and read, in a strong, impassioned voice, that claimed even Clari's attention, a portion of the strange poem that had enraptured the young ladies before he came.

"'Not to the belfry-den,
Singing their addios,
Vanish the knells again!
Never the brazen notes
Roost in their dusky throats,
Crooning their somber woes!
Back from the souls of men,
Back to the bells again,
Only the echo goes:
Soul evermore retains,
Spite of all human laws,
Prints of the vulture-claws,
Red with eternal stains,
Holds, and without surcease,
Signs of the dove of peace—'

"Too ghastly," he said, closing the book with a bang; "too much like Edgar Allen Poe. Reminds me, in some way, of *Ulalume*. Ugh! Verse, not poetry."

"Now, I'll take issue with you, Mr. Warwick," cried Clari, starting up with the warm blood suffusing her cheeks and her eyes bright with indignation. "I'll take issue."

"No, you won't" said Imel and Louise, the mad-cap! laughed immoderately at her cousin's plight. "I came to invite Miss Louise to go fishing with me. Will you go?"

The young lady smiled.

"I shall be glad of the opportunity, Mr. Warwick." Then, looking at Clari, "would you care to accompany us cousin?"

To Clari's fine discrimination, Izaak Walton was "dross."

"No, I thank you," she answered coldly; "let me have the poems Louise."

II.

"What do you think of the 'poetic principle,' Mr. Warwick?"

They were up among the pines. Fishing rods lay neglected beside them and they sat and gazed at the eddies of the mountain stream.

"Originality is the soul of that, as of everything else. Originality means the working of a soul in its natural channels. Hypocrisy is a stranger to the original man and he is a good man before the lord."

"How would you describe the author of that poem you read to Clari and me?"

"A rough, rugged, abrupt man with a heart as sensitive to the beauties of nature as the dusk of evening to the moonlight and the stars. His muse bespeaks his unworldliness and he wanders the world over alone, erratic genius because he suffers individualism to undo him. He has the courage of his convictions, and writes what he feels in the manner he feels it."

"Then he is not a slender youth with auburn curls and azure eyes?"

Imel laughed loudly.

"Miss Louise, do I resemble a butterfly?"

The girl looked at him and smiled.

"I know what you think," he continued; "you have an idea that I am more of a bear than a butterfly—and you are right."

A silence of some moments intervened, to be broken by Imel with the abrupt remark:

"I go away to-morrow."

Louise started and turned slightly pale. Then she looked at him with a mute, appealing look in her eyes. Imel gazed directly into the water and did not seem to notice her.

"Is not this very sudden?"

"Yes; but I have nothing to keep me here. People persist in misunderstanding me and I dislike nothing worse than to be misunderstood."

"Does Clari vex you?" she asked softly with a deep sympathy in her voice. "She does not mean to be disagreeable or unpleasant, Mr. Warwick."

"Clari is a mistaken woman, if there ever was one. Clari thinks a poet should be curly-headed, delicate and be-frilled—bah!"

"She caught this idea from Walter Gershom's poetry, and some of the poems really do show the touch of a small hand in their effeminate numbers."

"And some breathe the very atmosphere of battle and others are dank and mouldy with airs of a sepulchre. No woman's hand could dare such verse. Believe me, Miss Louise, Clari is mistaken. The heart of Nature is not a well-kept lawn with arbors wrought into strange fancies by the pruning-hook. The true sublimity of creation pulses from the rugged dell and floats on the perfume of a flower, sown by chance, and springing from the crannies of a cliff." He drew closer to her side and grasped her small hand, then continued in a low voice: "Even so with the heart of man. The truest love is in the roughest dress. The honey-tongue, the cultured presence, are too often wielded by Lotharios, but rustic passion knows no wiles and suffers no disguise. Miss Barclay—Louise—I feel at this moment the touch of a divine inspiration. Your hand in mine, your eyes to mine, your very soul *en rapport* with my soul, conspire to overwhelm my heart with love."

Her hand trembled in his and her head drooped upon his shoulder. She loved Imel Warwick. Where her stately cousin saw naught but to deride, the simple heart of Louise Barclay had gathered flowers of excellence and worth.

"One word from you," went on her lover, "one word of love for me, then I shall know I am not misunderstood by one whose favor means my life."

"Then you love me?" she asked with trembling voice and averted eyes.

"Does the sun love the day? Has Diana passion for night? And you care for me?"

"Yes," she murmured.

His bosom heaved strongly, a strange light came into his eyes and he arose abruptly from her side.

"Take care, Miss Barclay! Upon your words is hanging the happiness of two lives. Your decision, at this moment, may make or wreck two of God's beings. Tell me again, do you love me?"

She summoned all her courage and arose, as dictatorial as himself.

"You require the proofs of sincerity all from me! is not a woman's life the all-sufficient tribute to her heart? I love Imel Warwick and if I err in that love, my life is blighted as well as his."

"I was unjust, Louise, I was unjust!" He kissed her queenly forehead. "You have proved your sincerity and when I, rugged, abrupt and uncouth, have proved to you the refinement and nobility of my soul, I shall claim you."

Her eyes grew bright with joy.

"I know it now, dear Imel. No proof—"

"Then I owe the proof to myself, for if my theories are false, I could only make you unhappy. I shall leave to-morrow for the purpose of showing myself worthy of your hand."

III.

A year had passed since Imel Warwick left Hampton Grange. It was a year of dreams for Louise Barclay for every breeze from the far off city wafted praises of Imel Warwick to her ears. He was a literateur and the boldest genius in the arena of letters. The papers told her of his victories, and a book, wrought by his intellect to prove the nobility of his soul, had been sent her from the field of conquest. In a note that accompanied the volume her lover said:

"Watch for me, little one. I am growing impatient, for I verily believe my theories anent the 'poetic principle' are proving to be truths. Do you not think the inelegant Imel is proving his heart? I am satisfied of the proof and shall see you soon."

"Still sighing for that strange Mr. Warwick, Louise? Trust, my dear! Aspire to some one who kneels according to Delsarte and loves like a gentleman," So counseled her cousin, the beautiful, the deluded Clari, and added: "What, another volume by Gershom? Let me have it, dear, for there is a treat in store for me. I will go to the hammock and spend a few delightful hours with this poet, my poet, if you please, for I have learned to love him."

She tripped over the lawn with the book under her arm, and Lonise, the sly minx! laughed softly to herself.

Swinging in her hammock with the waving trees above her, the fragrance of the woods on every zephyr and the birds at song among the branches, Clari perused the poems of her ideal. It chanced she turned to the title page, at last, with dreamy eyes and saw these words:

"The Heart of the World, by Imel Warwick," and underneath, in parentheses, this explanation of the name of her adored one: (Walter Gershom.)

Poor girl! It was a long and weary penitence she suffered that summer afternoon, all alone in her hammock. Why had she treated him so? Why had she not discovered the poet in him? She could not answer. Was it too late to undo the past? Could she not pay homage at the shrine of his intellect and be forgiven? Ah, no. Her cousin was before her.

Even as she lay in the hammock launched in dreamy thought, voices were borne to her ears. She started hastily and looked about her. Louise and Imel were walking arm-in-arm in the shadow of the wood. How noble, how commanding, how passionate he seemed!

"Yes," cried Clari, "I was wrong. The æsthetic and the effeminate are not the metes and bounds of a poet's stature. They are the phases of his soul!"

It is your small man that makes the greatest fuss about little things. He will fume and fret, and abuse his wife, about the lost of a gimlet, and work himself into a rage over trifles—that would not ruffle the repose of one of larger capacity. No one, perhaps, can help being small, but surely he ought to be able to avid showing it.—*Golden Gate.*

FACTS AND FIGURES.

Catholic Congress at Baltimore—Important Claims that Should be Analyzed.

To the Editor of the Religio-Philosophical Journal.

At the Semi-annual Convention of the Ministerial Association of the Cleveland district of the North Ohio Methodist Conference, lately in session, some facts and figures were presented that may be well to study. Rev. B. J. Hoadly of Medina, speaking of the "Epworth League and its work" said, (as reported in the *Leader*) "This is an age of improvement and even innovation. Old methods are displaced by new ones. This does not prove a displacement of the spirit. In fact it is the best spirit of the age that has survived, although it has taken new forms and new methods of work. The latest movements are in behalf of onr young people. The church that does not look after its yonng people has no future. The aim of the Epworth League is to interest the young people in healthful directions. The young people's societies are good for old as well as young. Years do not necessarily make age. One may be yonng at eighty, and old at twenty." All of this is healthfully progressive, but dangerous to the authority of orthodox standards. But what can the Reverend Dr. mean by saying that "years do not necessarily make age"? Has he been studying spiritual philosophy and losing his grip on the eternal supremacy of matter as the soul's dependence in a physical resurrection? Has he learned from Spiritualism that eternal youthfulness accompanies eternal progress? But the facts and figures hold a lesson for us.

Rev. E. O. Buxton is responsible for the following: "There are 150,000 Protestant Sunday-schools with 10,000,000 scholars. There are 11,000,000 children not in Sunday-schools. There are 537,000 not in Sunday-schools in the United States and 40,000 here in Cleveland. Our statistics show us that 83 per cent. of our church members come from the Sunday-school. We can reach children much easier than adults." If 83 per cent. of church members come from the Sunday-school, and there are 10,000,000 to recruit from, the apostasy of progressive adults ought not to seriously affect the membership. Adults that reason, cannot remain orthodox. Children naturally accept as authority the lessons impressed upon their expanding minds by those in whom they have confidence. Hence these 10,000,000 trusting innocents are mostly at the mercy of the grim dogmas and blasphemous travesties upon the character of God and man which the Sunday-school directors see fit to impose upon them. But the one saving grace in all this survival of medieval barbarism that clings to the reigning theology, is the spirit of a growing toleration, inspired by the humanitarian impulses and benevolent spirituality diffused through every branch of religious growth by the omnipresent impact of the Spirit-world and the moulding touch of the spiritual philosophy. They appeal to the superior emotions as more effective than the freezing creed. Thus: "Three things are essential for a Sunday-school worker,—love to God, love for his work and love for souls. It is my impression that the best results can be accomplished where the teacher teaches from the heart." Nothing here about the fear of God or the danger of the awful judgment day. But all of this is tame in view of the astonishing assumptions and self-deification of the Catholic Congress lately in session in the city of Baltimore. In view of the life-battle of the church against the progress of science, the authority of reason, the right of private judgment in religion; secular education and the common schools—and their tacit justification, even now, of their murder of the grandest man in history—Giordano Bruno—because he dared to affirm the truth of science against the assumptions of moral pirates; in the face of these facts the claims set up by Daniel Dougherty, the leading orator of the day, will strike strange echoes in American ears.

After recounting the persecutions the Catholics had suffered in Colonial days (he does not seem to remember that the Catholics set the example by the horrors of the inquisition, the sweet charities and saving grace that inspired Torquemada and kindred illustrations of "Holy Catholic" love), he congratulates the church thus: "We assert that we are pre-eminently Americans; that there would be no America—that the continent would be to-day unknown had it not been for Roman Catholics and the Roman Catholic Church; that the liberty which is the essence of all liberty—the freedom to worship God—was first established in America by Roman Catholics and Roman Catholics alone. It was priests, aye Jesuit missionaries who first sought and explored our land, penetrated into the wilderness, tracked the streams and gave sainted names to localities, bays, lakes and rivers. The first worship here of the true God was the holy sacrifice of the mass. Catholic nations were the first to come to the rescue of our revolutionary fathers in the war against the greatest of Protestant powers. A Roman Catholic was among the signers of the declaration of independence." (If there was but one Roman Catholic who signed that document where were all the rest that had well nigh created this continent? L. C. H.) "The name of Archbishop Carroll is forever linked with Benjamin Franklin in the mission to Canada.... Our grand old church is the protector of learning. She it was who rescued the inestimable jewels of classic lore from the ruins of the Roman Empire, preciously preserved them through the convulsions of a thousand years and gave them to the printer's art to enrich the learning, elevate the style and adorn the literature of every language to the end of time. She is the pioneer of civilization" (!?). She was the founder of States, the framer of laws, the conservator of order, the champion of the people against the encroachments of tyrants. She it was that struck the chains from the white serfs of the old world. She it is that beholds kneeling around her altars the black and the white, the rich and the poor, the savage of the forest, the royalty of the palaces, the statesman of the cabinet and the philosopher of the school. She is the patron of art and the theme of the poet. It is the Catholic Church that guards the home, sanctifices marriage, elevates woman and placed the blessed mother nearest the Savior."

The orator continues with Columbus and the discovery of America, all the direct work of Catholics, and he would have us believe it was the Catholic religion and influence of the church that did it all! Yet in the proportion that the Roman Catholic Church dominates a nation does it sink in the scale of civilization. This congress is a significant "sign of the times" and is likely to awaken such a discussion on the issues raised as has not been in many years. They unhesitatingly affirm their purpose to Catholicize America, but insist on their supreme loyalty to the government and fraternal attitude towards all protestant Christians! But they want Catholic influence extended in official stations, and complain that they are not represented in just proportion to their numbers in the affairs of government. In their platform, unanimously adopted, they ingeniously evade the square issues they have made against our public school system, in these words: "We recognize, next in importance to religion itself, education as one of the chief factors in forming the character of the individual, the virtue of the citizen and promoting the advance of a true civilization. Therefore we are committed to a sound popular education which demands not only physical and intellectual, but also the moral and religious training of our youth. As in the State schools no provision is made for teaching religion, we must continue to support our own schools," etc. But suppose in the State schools there was such provision, would they accept it if it were not under the dictum of the Catholic creed and the supervision of the Roman Catholic Church? Every Protestant, Free thinker, and Spiritualist should carefully read this document and study its lessons and bearings upon the problems of the time and the destiny of this country, whose conservators we are. Blind partisanship and narrow devotion to a pet creed are poor preparation for the large work that great questions involving our liberties and the destiny of this Republic, require at our hands. "Eternal vigilance is the price of liberty." Let us give full justice to every sect and every claim, but keep our eyes open when Jesuits boast of loyalty to our free institutions.

LYMAN C. HOWE.

Maggie Fox Retracts and Returns to Spiritualism.

Once more the widely known Maggie Fox has come before the public. For many years, as one of the founders of Spiritualism, she occupied a position that challenged public attention and invoked a comment that was general and sometimes not very complimentary. She and her sisters, Kate and Leah, gave to the world a new religion, if it might be so called, and a new set of phenomena. Through good repute and evil repute they struggled on for many years.

Until within a few years ago Maggie was one of the wonders of the world. Then came a startling denouement. She came to this city, and, associating with Dr. Richmond upon the public platform, both in this city and in Boston, she made an unqualified retraction of all she ever had said or done. She confessed that she and her sisters had traded upon the credulity of the public, and that Spiritualism was a fraud and a humbug. In an open letter her sister Katie indorsed what Maggie said.

The scene now has changed again. Maggie Fox wishes to recant her confession. She charges she was led to it by designing men and women, and that now she is prepared to again go upon the stage and in humility atone for what she terms her apostasy.

In the parlors of Mr. H. J. Newton, 128 West Forty-third street, she made to a reporter of *The Press* the confession which is now given out for the first time, and followed it with an open letter, over her own signature, which is given below, verifying the interview:

HER HUMBLE RECANTATION.

"Would to God," she said in a voice that trembled with intense excitement, that I could undo the injustice I did the cause of Spiritualism when under the strong psychological influence of persons inimical to it. I gave expression to utterances that had no foundation in fact. This retraction and denial has not come about so much from my own sense of what is right as from the silent impulse of the spirits using my organism at the expense of the hostility of the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose hopeful assurances were so deceitful."

"When," Mrs. Fox-Kane was asked, "did

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING.—FIFTH PAPER.

3. Minds like mine which had been educated to believe that all supernatural appearances or phenomena, and in fact every demonstration of the existence of a future or continued life were nothing more than baseless imagination, and belief in them naught but vulgar superstition, find it hard to accept any theory tending to prove them true. Had I been a Catholic I could have received every statement made by a priest, monk or even by a devout communicant, because that church believed in the interblending of the two worlds. Had I been a materialist I should have had to surmount the so-called scientific objections only; at least I should not have been bigoted if I had been a true material scientist, for such are supposed to investigate, without prejudice, every claim for a new discovery in any department of nature. But having been educated a Protestant and taught from my earliest childhood that all stories of a supernatural character were based in popish superstition and that none but the more ignorant of the Catholics themselves lent an open ear to such recitals, it was hard for me to receive the statements I had read, although coming from undeniably respectable sources.

A man who has to overcome all influences of early education and set aside the strongest parental, home and society prejudices before he is free to accept a fact, is not in a favorable condition to receive light. His mind must be set free, and the hard shell of his character broken before he can justly ponder the reasonableness or *un*reasonableness of a new philosophy, and weigh in impartial balances the evidence presented. He alone is free whom his divinity hath enfranchised, but the prejudiced person whose mind is concentrated from a single aspect cannot be a free man.

Such was my condition when I read the book "Incidents in My Life." I found it hard to understand what I read, and doubly hard to accept such extraordinary and unusual statements as true. Nevertheless, when I compared the spiritualistic philosophy with that of orthodoxy, I felt compelled to accept it, at least, as a more reasonable presentation of a difficult subject.

I had thus been satisfied that truth existed within the Harmonial philosophy in greater or less degree; that it tallied with the letter of scripture, old and new, and, to a not inconsiderable extent even with the spirit of the Bible when liberally interpreted. It must be admitted, however, that much of what I had seen of its working in private gatherings (including the repellent and often disgusting antics particularly of women under what they called "control") was not calculated to attract reasonable people, although it seemed to be particularly acceptable to, and produced much fun for, those who laid the loudest claim to the name of Spiritualist — blatant persons,—who conferred praise and glory, and sometimes money on the "wonderfully gifted mediums" who made faces ugly enough and noises loud enough to scare burglars from the premises had they been there. And what often surprised me was that men and women who uniformly seemed possessed of fine taste and good judgment, could tolerate and even enjoy (as they appeared to do) such gross exhibitions. Many a time I asked myself, in that early day, "Can it be that this Spiritualism demoralizes its votaries?" But I did not then know that its possibilities may reach very high or very low, and that in it was no exception to the rule that "Birds of a feather flock together."

I presume I am but telling the story of thousands when I relate how I had been convinced that the underlying philosophy of Spiritualism was reasonable, if not true, many years before I had the facts demonstrated to my satisfaction. But my prejudices were so strong that for years I rejected, as insufficient, the "tests" given for my convincement; and never, until Spiritualism came unsolicited and totally unexpected in my own house at midnight, was I thoroughly satisfied of its objective truth.

My wife, who has always been exceedingly conscientious, was much opposed to having the subject introduced into the house, and for probably a year or two I avoided it, for peace's sake. When she heard of the separation of a married couple who were Spiritualists, "There," she would say, "that is what your Spiritualism does."

"Ah! but," I would reply, "it is not likely to do that in our case."

"Oh! we don't know; perhaps they were at one time just as good people as we are; I tell you it is a dangerous business and I'll never have anything to do with it, and I wish in my heart you would give it up at once and for ever." And so, for the peace of the house, I abstained from the bare mention of it; but the unexpected happens very often, and divine ways are not like our ways.

One night we had retired at the usual hour, and when all in the house were soundly sleeping I was awakened some time about or after midnight by an unusual movement of the bedstead; it seemed to tremble or vibrate, and on reaching out to discover the cause I found that Mrs. H., though evidently insensible to the fact, was violently agitated; every muscle of her body seemed to labor; of course, awaked out of my sleep at midnight, and in perfect darkness, I was greatly alarmed, supposing her to be in an apoplectic fit. I grasped her arm and shook her, exclaiming, "Minnie! Minnie! for heaven's sake what is the matter?" She soon became conscious and told me that she had had a strange dream or vision, and how the spirit of a large Indian man was trying to control her, and added, "I declare if you had not interfered I believe he would have succeeded in spite of me."

I treated it as a vivid dream without significance, and pretty soon we were both in a sound sleep once more. But precisely the same thing awoke me a second time; now, surely, I thought, she is in a fit, and again I took hold of her with both hands, calling out her name and begging her to wake up. But this time I was flung away violently while she called out: "Don't touch her, she is influenced." I could scarcely believe it until the control began to shout and whoop, by her, so loud that he could have been heard a block away.

On questioning the spirit he gave his name as Blue Jacket—that being the name he had been known by when on earth, but not that by which he is known in spirit life; he very reluctantly gave the name, assuring me that earth names were of no consequence, bearing no signification to the individual, personal, characteristic, or historical, while in the higher life names are exceedingly suggestive, memorizing, instructive and educational. He promised to be a fast friend to Mrs. Harding and me, and he has kept his word.

Up to that night we had never heard that name of Blue Jacket, nor for upwards of a year afterwards, knew that there ever had been such a person,—but one day I happened to be in a strange house in the country, many miles away from my home, when I happened to carelessly throw open a book which was lying on a side table, named "Beyond the Mississippi," and my eye caught the words, Blue Jacket. My attention was riveted at once on the lines, and much of what the spirit told me that night, of his family or tribe, locality, and so forth, agreed with what I read. So many strange and unexpected co-incidences have occurred from time to time, during the past twenty-five or more years, in which the spirit Blue Jacket figures, that I am disposed to regard him as an agent of the higher power who orders all things well. At a future time I may refer to some circumstances which have been very interesting and even valuable to us, suggesting to our minds some important matters of the every day life of the soul, the necessity for what the orthodox call "salvation" and that while we may be instrumental in the salvation of others, "ourselves we cannot save." Thus the instrument with which an artist works and produces gems of beauty and usefulness, has itself to undergo repairs or be cast away, perhaps, for some inferior operators to find and apply to meaner uses. And thus all the intelligences of the universe are hinged one to another dependently.

When Blue Jacket retired on that first night, the instrument or medium, Mrs. H., began to sing an old song called "Be gone dull care":

> "My wife shall dance and I shall sing,
> So merrily pass the day,
> I hold it one of the wisest things
> To drive dull care away."

How well I remember that song and the old gentleman who used to sing it when I was a child. I had not heard it probably for 40 years, but so perfectly was it rendered, as I had heard it time and again at my father's table before I was ten years old, that I recognized the singer instantly by the song.

Old Mr. Shephard, or as my father used to call him, "Charley Shep'," was one of those jolly old fellows who have become nearly extinct with the last generation. They loved to enjoy themselves and see every one around them enjoy themselves too. My father was fond of company and frequently gave gentlemen's dinner and supper parties, and, of course, his old friend "Charley Shephard" was a constant guest. It is needless to say that those old chaps enjoyed themselves when they came together and Mr. Shephard would invariably arise into the atmosphere of the nightingale after his second tumbler. His favorite song was, "Be gone dull care," and he would suit the action, as well as the note, to the word, and strike the table at every turn of his favorite stanzas; all of which was acted out to perfection, by this Baptist, who emphasized the more jolly portion, just as the original used to do before she was born, and struck her "fist" upon the counterpane in the absence of a table. Ah, how it carried me back to the home of my childhood, and my father's hospitable table.

When she, or he, ceased to sing I said, "Don't I know who this is?" "Well, I should think you ought to know," and then slapping me on the back, in his old familiar way, he added, "Why Tom, my old boy, how are you?" These were the very words, in which he used to address me, and which I had long since forgotten. I was an only son, and my father's guests always noticed me and spoke to me familiarly though a mere child. I don't think I could have been more than ten or twelve years old when Mr. Shephard died, and my wife is five years younger than I am; she has no remembrance of ever having seen him; yet for the time, it seemed to me (in the darkness of that midnight, that she was his counterpart, or that he, himself, was actually present, so perfectly was my every sense rejuvenated and I transported over 40 years "Back to my childhood again."

Sturgis, Mich.

TO BE CONTINUED.

For the Religio-Philosophical Journal.

The One Religion of Humanity.

ARTICLE FIVE.

In the preparation of the preceding articles I have confined the discussion mainly to one fact of the one religion of humanity—the fall of man. As most of the readers of the JOURNAL know that this word "religion" is derived from the Latin *religio*, to "bind back," it is useless to go into a further elucidation of its significance. The church calls the departure from God a "fall." Boehme calls it by the same term. I hope to show, before I get through, that this "fall" was really a rise; and that without it God's wonders would never have been revealed, nor would His whole character as the Infinite Love have been appreciated by angels, men and devils, for the one religion of humanity has for its sole end and aim the restoration to God of all who have departed from Him. Humanity extant is the "Prodigal Son," and the blessed angels who never fell—who never departed from their "father's house" are the "good sons"—many of whom have been arrested in their development by being too good for this world, and, like Beecher's Methodist brother, who professed sanctification, ought long since to have "gone up."

Before entering upon the redemptive feature of the one religion, I will endeavor to bring out in bolder relief the nature of evil. With Boehme, the fall of man was by the will being withdrawn from God and centered in self. In this he differs from Swedenborg. The latter makes the origin of evil in man to consist in the "belief" that man has life in himself, which, he says, is a "fallacy;" that man has no life in himself, but all his "will" and "intelligence" is derived to him. The fact is that both are right. The difference comes from the status of the men themselves. Boehme was a man of celestial genius—a child—in whom the will principle predominated; hence his teaching was colored by this peculiarity. Swedenborg was of the spiritual type, in whom the understanding—the intellect—predominated. Each viewed evil from his own standpoint—his own state. This is a common misfortune of all seers—in fact, it is a misfortune common to all men; they judge others from their own states. Their mental methods are colored by their state in God. The wise man learns to "condemn not," but to exercise a just discrimination in determining truth and the volatile shades of human character. With this digression the reader will appreciate what follows.

With Boehme, heaven and hell, as well as good and evil, exist in the "Eternal Nature" as contrasts, and yet in harmonious relation. These contrasting principles in the divine kingdom become, when ultimated as the life of temporal nature and man, contradictions—contrarieties, and finally by man's "appropriation" of the life of God, to use the language of Swedenborg, forms "selfhood,"—Ihood—self. Here these principles become antagonistic, with all that we know of their results in this life as good and evil.

Boehme having declared in all his writings the necessity of evil and good—hell and heaven as unmanifested potencies of "eternal nature," and having worked out their issues in the creation of a "temporal nature" as the two principles by which man obtains his self-conscious individuality, I may be pardoned if I draw some conclusions later on, directly in the line of this thought.

It is due to Boehme that I here re-state his position as to the "fall" of Lucifer and the "fall" of Adam. Lucifer was the first-born son of God—the head of one of three hierarchies of archangels. Through him his angel kingdom fell. Pride was the bane and the key of his destiny. He and his angels refused obedience to the "Son of God." Adam—man—was created to fill his place. Adam, the first man, was the head of the "man" kingdom—which in Boehme's Theogony is a discrete degree below the "angel kingdom." He, too, fell, by his love of the world and by the seductive power which flowed into him from the Luciferian realm. He was seduced by the senses—desiring a mate. Originally he was an androgyny, but became bi-sexual in ultimates under the law of propagation, like the beasts. Thus has man, according to Boehme, reached in his downward trend the lowest rung of the ladder. From what we see around us it was a terrible fall—a departure, however, which in its final issue will reveal good and evil—heaven and hell—as eternal contrasting principles in God. In no other way could their working be known in all their contradictions in nature, in man—finally revealing their absolute antagonism, irreconcilable except by the intervention of the God-man, who embodies in Himself these dual principles in the eternal harmony of the divine natural humanity. When we apprehend this view of God, humanity and nature, we begin to have some appreciation of the great uses Lucifer has been to the universe of created souls.

Whilst the "fall" of Lucifer, and after him Adam, was not, in a sense, necessary, yet it has brought great and beneficent results to the universe. Evil, as we know it, has been overruled for man's up-lift and continued exaltation. That whilst the past ages have divided man into saints and sinners, good and evil—intensifying these conditions through the offices of church and state—he is now entering upon an era where he is no longer to be classified into separate moral groups; but all are beginning to know that all are mendicants fed by God's unstinted bounty. That selfishness is no longer able to work against the best interests of the race; but human life is so permeated by God's control that he who works must work for the interest of humanity, whatever may be his private plans and predilections. That man is fast tending to a point in his social evolution where want and wretchedness will be known no more, but all will share in the common bounty with no restrictions on man's orderly freedom and manhood. If we are wise, this will all come about by the evolution of natural law through the ordinary conditions and life of the race. The visionaries will have to recede and let the world move on in its accustomed grooves in the light of to-day with the added stimulus which each conquest onward brings to our common destiny. * *

For the Religio-Philosophical Journal.

An Unseen Witness.

"There was a murder committed here last night; they have just discovered the body," said a strange voice at my elbow. Thrilled with horror at the uncanny announcement, and wondering why I should be the chosen recipient of such intelligence from one to me unknown, I turned quickly my startled gaze and encountered that of a young man who stood before me in working garb—one apparently under twenty-five years of age, with smooth face, a clear, fair complexion having a dash of color in his cheeks, light brown hair, brown eyes with a candor in their depths that instantly repelled my first mental query whether their possessor were in any way connected with the crime.

The building where we stood, rough and unfinished and seemingly a freight or baggage room at some small railway station, had been recently constructed, and the young man, it appeared to me, was there in the capacity of freight or baggage agent. I remained silent a moment, and then feeling anew the shock of his communication I wondered who was the unfortunate victim of the murderer, the circumstances of the crime and its motive! The young man before me noticed my tremor and read the unspoken questions, to which he made answer in brief, that the victim, to him at least, was unknown; and equally unknown the motive for the crime. Death had evidently been caused by a heavy blow upon the head; it might have been from a hammer, or iron bar, or, perhaps, from a sand bag, such as is used by foot-pads—he could not say.

My next consciousness was of being in my own room, where I still pondered upon the terrible event which had so recently been made known to me; and again I asked, mentally, the questions which had occurred to me when in the presence of the young freight agent—Who was the victim? Who the murderer? What his motive for so awful a crime? The daily papers made no mention of the affair, which, considering their usual avidity for procuring news, especially that tinged with mystery and horror, struck me as being rather peculiar. But I finally dismissed the subject from my mind with the reflection that possibly the matter might have been kept from the press by influential relatives of the deceased, who could not endure that a subject so fraught with agony for them should be offered to the morbid crowd as food for idle curiosity and speculation.

The next day I again saw the young freight agent and noticed a change in his manner, a something that implied far more than was visible on the surface.

"Surely they do not suspect you!" I cried, though I knew in my own mind that it was unnecessary to ask the question for I had my answer, before the query was uttered, in one of those convictions which at times flash upon us with such force that we feel we have no need of verbal confirmation. "Surely," I repeated, "they do not suspect you of that horrible crime? How could they?"

"I do not know," he said sadly, with a half terrified expression at the realization of what such an accusation might mean to him. "I never dreamed of such a thing as being suspected—I, who, God knows, never harmed a human being in my life! But yesterday I said something, I scarcely know what—a chance remark expressive of my horror, perhaps, when the matter of the crime was mentioned—and one of those suspicious persons who ever seek to locate evil, whether justly or unjustly, basely insinuated that my horror at the deed suggested a connection with the crime; and it is needless to say that his baseless supposition was eagerly caught at by those who failing to find the murderer elsewhere, would find him in me. An intimation of this feeling caused me unfortunately to change my manner. If they take the horror which any one would naturally feel and show at such an awful crime to be evidence of guilt, I will seek to appear indifferent, I said. But I only found myself more cruelly judged than before. 'Fear of the consequences made him show terror,' they said; 'he now seeks to cover the admission unintentionally made by an assumption of indifference. But he cannot deceive us.'"

"Still," I exclaimed, "you are here. You are free. They have not dared to accuse you openly. You are not under arrest?"

"Not yet, but their refraining from so doing does not deceive me, for I know that it is only temporary. And then—Oh! God, the horror of it! An innocent man to stand accused of this most terrible of crimes!" And his head dropped upon his breast, while his face was convulsed with agony. But his brown eyes shone clear and unflinchingly; he looked so boyish, so utterly incapable of committing any crime that my whole soul was in malediction against the brutes who, clamorous with a morbid curiosity to see the murderer, were ready to carelessly sacrifice an innocent man, for he was innocent—of that I was convinced beyond the power of anything on earth to persuade me to the contrary—and as I started forward to assure him of my belief in his innocence and my readiness to stand by him at whatever cost, there came, as if in confirmation of my intention and belief, a vision so startling that thrill after thrill of terror swept over me; my eyes filled, my utterance was choked, and I could only stand speechless and motionless as the fearful panorama was passing before me.

The young man seemed to feel it ere he raised his head, and then with one bound was at my side.

"Great God! What is it?" he exclaimed. "What do you see? You see something that I cannot; I know it from the awful look in your eyes."

"There! There!" I gasped, pointing to some bushes outside. "There, in that shrubbery, the assassin was concealed, and as the victim was passing, after leaving the train, he struck him one swift, death-dealing blow upon the head, and then fled away in the darkness. His motive was not robbery, but to get the man out of his way. And the murdered man—I can see him now lying there cold and still. And—no! no!—yes, it is," I shrieked aloud, while shudder after shudder shook my frame. It is, O God, I recognize him! It is John ———. Oh, the awful horror of it!"

The young freight agent stood before me as white as the dress I had on. I expected that he would have stopped me with the usual, commonplace assertion that fright had unnerved me, and that my imagination was at fault; but no such platitudes fell from his lips. He stood speechless a moment, evidently under the influence of intense emotion, and then his face was simply transfigured as he exclaimed: "You, you will save me!"

"How can I?" I cried, longing so to believe, and yet forced to incredulity.

"By your testimony."

"But," I said, "they would not accept such evidence as this in a court room."

He shook his head. "Perhaps not in the way they would had you in person been a witness of the crime; but no one could doubt your sincerity; and the accurate description which you give of the murderer will be a clue that will lead to investigation, and in time, I feel assured, will discover the murderer himself."

Under the influence of a something which I could neither explain nor withstand, believing in his innocence and sharing his enthusiasm, I could only murmur fervently "God grant that it may be so? Time will tell."

CALLIE L. BONNEY.

The Nampa Image.

The *Scientific American* publishes an account (accompanied by an engraving) of the extraordinary find of a rudely carved image in Nampa, Idaho, brought up from a depth of 320 feet below the surface by a sand pump which was used in the ordinary operations attendant upon the boring of an artesian well. Says the above newspaper:

In a lecture before the Brooklyn Institute, October 31, by Prof. G. Frederick Wright, of Oberlin, Ohio, upon "The Ice Age in North America, and its Relation to the Antiquity of man," a brief account was given at the close, of a very remarkable discovery recently made in Idaho. Prof. Wright's attention was called to it in a letter from Charles Francis Adams, President of the Union Pacific Railroad, written the 17th of September last.

The letter related to an image found about the 1st of August, by Mr. M. A. Kurtz, of Nampa, Idaho, who was engaged in boring an artesian well at that place. Nampa is a station upon the Oregon Short Line Railroad, about twenty miles from Boise City, and between the Boise and Snake rivers. This region, like much in the vicinity, is covered by extensive lava deposits of post-tertiary or quaternary date. The image in question was described by Mr. Adams "as apparently the figure of a female, one leg and arm being missing, made of baked clay. It is just such a production as an ingenious boy, with a taste that way, might now produce."

The image is about one inch and a half in length, and came up in the sand pump in the ordinary way from a depth of about 320 feet below the surface. Mr. Cumming, the general manager of the Union Pacific lines in that district, was at Boise City the day after the discovery. He is a graduate of Harvard College, a thoroughly trained man, and well known in Boston. Mr. Adams and others who know him are ready to take his evidence in the case as conclusive in respect to the facts

Mr. Kurtz was on the ground watching the progress of the work with much solicitude, and as the sand pump came up, ran the contents through his hand as it was dumped out, and so had the image in his hand before knowing what it was, supposing it was a twig; but on dipping it into a barrel of water and washing it, saw its character. The only other persons present at the time were Mr. Duffes, a prominent citizen of the town, and the driller and helper. The drill was not used after passing through the lava deposits, and the sand pump was of ample size for bringing up the image, the valve being th. and one-half inches on the inside.

The following are the different strata bored through as reported by the driller: 60 ft. of soil, 12 to 15 ft. of lava rock, 100 ft. of quicksand, 6 in. of clay, 40 ft. of quicksand, 6 ft. of clay, 30 ft. of quicksand, 12 to 15 ft. of clay, then clay balls mixed with sand, then coarse sand in which the image came up, then vegetable soil, then the original sandstone.

To the suggestion that the image may have fallen into the well, or been thrown in, it is replied that the hole is tubed with a heavy six inch pipe from the top, and any light substance thrown in would have been ground to pieces by the action of the sand pump; furthermore, on subjecting the image to the scrutiny of Professor Putnam of Cambridge and Professor Haynes of Boston, it became evident that it was not a clay image, but had been carved from a light pumice stone, and that the coating of red material enveloping it was a cement of oxide of iron that must slowly have collected upon its surface.

An evidence of its genuineness exists in some particles of sand cemented into the crease between the arm and the body. These could not have been where they are if it had been recently manufactured. Taking the evidence altogether, Professor Putnam and Professor Haynes are entirely convinced of its genuineness.

The subsequent questions to be determined relate to its age. A communication to Prof. Wright from Mr. S. F. Emmons, of the United States Geological Survey, expresses it as his opinion that the beds from which the image is supposed to have been developed are probably of far greater antiquity than any deposits in which human implements have heretofore been discovered. The occurrence of the beds is readily accounted for by inspection of the region. Through obstructions in the lower part of the valley of Snake River, probably caused by lava overflows, the water was dammed up and a lake formed. Into this lake the Snake River brought a rapid accummulation of material, doubtless from the melting glaciers near its head waters, so that a comparatively short time, a few hundred years perhaps, or a few thousand at most, would be ample for the accumulation of the sediment, when a lava outflow covered over the whole and sealed it up. Doubtless if we could freely excavate the old surface at this great depth, many interesting things would be found.

Before accepting, however, the extreme antiquity which Mr. Emmons is inclined to give to the image, we must wait for more detailed study of the region. It is proper to say, however, that it is in the line of the various discoveries of human remains reported by Prof. Whitney as made in the gold bearing gravels of California, which, in many instances, are overlaid by extensive lava deposits. The Calaveras skull was one of these.

The discovery of so good a specimen of art as this Nampa image is, adds weight to the evidence which Mr. Whitney has presented, and supports his theory and that of Prof. Putnam, that the human race was much farther developed on the Pacific slope in the earliest times than it was on the Atlantic coast or in Europe, and the discovery will bear with strong weight against those who assume an unvarying and gradual evolution of the human species. It points rather to the degeneration of certain races. Orthodox theologians would be inclined to regard the image as a relic of antediluvian art.

Terrorized by a Specter.

(Philadelphia Times.)

There is a real live ghost frightening the inhabitants of Centerville, N. J., and for the past week the residents of this small country town have been terrorized by a canny spook which frequents Evergreen cemetery.

Men as well as women have been frightened out of a year's growth by this ghost, and the utmost excitement prevails in and about Centerville.

The ghost was first seen on Tuesday night, October 29th, by an old colored woman, Jane Brown, who was passing the Evergreen Cemetery at about eleven o'clock. Mrs. Brown, with bated breath, tells this tale: "I was passing that place about eleven o'lcock at night, when I saw a thing all done up with white clothes on. It was a ghost, sure, and I was scared to death. I gave one big, loud scream and ran, and that thing ran, too, and I saw it coming, and I was paralyzed with scare, and the ghost it disappeared. I ran to my house and told my man Billy, but he said he had heard of a ghost being in that thar cemetary, and wouldn't go out there for nothing."

Two exceptionally brave men arrived at Kaign's Point about 10:30 o'clock last night, and, boarding a street car, asked the driver if it would take them near the Evergreen Cemetery.

"You ain't goin' ter go to that place at this time of night, are you?" inquired the driver.

"Yes. Why not?"

"Because there's a ghost out there," he replied. "One of our drivers, Billy Hunter, while passing there last night on his way from work, was frightened by the ghost, and you can bet I wouldn't go there at this time of night for a half interest in this road."

When the car stopped the bold pair found they had a good half mile to walk to reach the cemetery. When about two squares away from the grave yard the pair were startled by being accosted.

"Say there, young fellers, where you goin'? near that cemetery this time of night? There is a ghost out there, sure. The gravedigger, Tom Smith, told me about it, and you'll be killed, sure."

The adventurers found a group of four colored men standing on the corner talking excitedly about the adventures of the ghost, and ascertained that Tom Smith, the gravedigger, lived but a short distance away.

A loud knock at Mr. Smith's door caused him to get out of bed, and, coming down stairs, he asked what was wanted. When told about the ghost, he said that he had heard about the scare and decided to go along to the cemetery. Getting dressed, he secured a revolver and accompanied the party.

A short walk and the trio reached the cemetry gate, which was open. Preparing their revolvers, the men stealthily entered the burial ground, the rays of a full moon shedding the only light over the silent graves of the many hundreds buried there. The main drive to the graveyard was first traversed, but no signs of the ghost were visible. A thorough search of the cemetery failed to reveal the identity or whereabouts of the uncanny being, and a visit was then paid to the house of Mr. Beaver, the superintendent of the graveyard, situated near the main entrance.

The hour was near midnight, and after a loud banging at the door Mrs. Beaver poked her head out of the window and inquired what in the name of goodness was the matter. When told that they were ghost-hunting Mrs. Beaver said that she had heard of some one frightening people, and only last evening another complaint was made. "The parties this time," said Mrs. Beaver, "where two

young ladies from Camden tthe Misses Hutchinson, who sai that a strange-looking figure had chased their carriage and frightened them."

When asked when the spook had last been seen, Mrs. Beaver said that on the same evening a strange man was seen in the cemetery. This seemed to enliven the grave-digger's memory, and he said he had also seen a strange-looking man in the grave-yard on Thursday. "I was covering the grave of a child," he said, "in the evening, when a wild-looking man came running up, and, shaking a stick at the grave, spat on the coffin. I made a grab for him, but he laughed a wild, shrieking laugh and ran away with the speed of a deer. I gave chase, but he got away from me, and has been frightening the people ever since."

"Is there not some place where he might secrete himself and stay until late?" was asked.

"Only the vault," replied the grave-digger.

"Let us go to the vault," bravely demanded the heroic two.

Keeping a sharp lookout for the spook, they walked to the vault. When they reached this temporary shelter for the dead the doors were found to be wide open.

A search for a match, and then the three, with ready revolvers, entered the cold, dismal dead-house in the center of the cemetery. No signs of a ghost were perceptible. The elevator used for the lowering of the bodies was all right and everything apparently untouched.

While the search in the vault was being made a slight noise at the top of the door was heard, and the two strangers, followed closely by the grave-digger, made a rush for the entrance. As the two emerged at the top of the steps a figure was seen, white in color with arms extended and the legs partly disclosed, retreating around the end of the drive.

"Shoot! Shoot quick, and bring him down!" exclaimed the digger. One of the men had already raised his revolver, and, calling loudly, "Who are you?" without any attention being paid to him, fired. The bullet evidently had no effect, and the three men ran after the figure. When they reached the curve of the path the figure was seen disappearing amid the tombstones, and all traces of him were lost. The figure was tall and slim. It was enveloped from head to foot in a flowing garment of soft white material, which fluttered in the moonlight with an uncanny effect.

A vigorous search failed to reveal his hiding place, and the two adventurous youths returned to their homes firm in the belief that they had seen and found a veritable visitant from some unearthly resort.

The male portion of Centerville has sworn vengeance against his spookship, and shotguns and revolvers are being prepared for a grand ghost hunt, which will take place soon unless the ghost hunts up some other locality for his nocturnal ramblings.

Woman's Department.

TO ALL WOMEN.

Ah, sisters, if we only knew each grief
That rends the other, we could never hate
Nor ever this Remorse could come too late,
So she brought with her a more kind belief,
Most surely Prejudice is a foul thief
Who steals Love's blossoms through the very gate
Which we would shut against him. It is fate
That hands which might extend us sweet relief
Press down upon its thorns our coronet,
And when we sob for water reach us gall,
And when our hearts ache thrust our sides with scorn.
Oh, women, women, do ye then forget
How all must stumble, though some only fall?
How ye might stay with hope the feet forlorn?
—*Amelia Rives.*

ELIZABETH CADY STANTON'S REMINISCENCES IN WOMAN'S TRIBUNE.

A friend of mine, Eliza Murray, and I had classes of colored children in the Sunday school. On one occasion when there was to be a festival, speaking in the church, a procession through the streets, and other public performances for the Sunday school celebration, some narrow-minded bigots objected to the colored children taking part. They approached Miss Murray and myself with most persuasive tones on the wisdom of not allowing them to march in the procession to the church. We said, "Oh, no! that won't do to disappoint the children. They are all dressed with badges on, and looking forward with great pleasure to the festivities of the day." Besides we would not cater to any of these contemptible prejudices against color. We were all assembled in the court house preparatory to forming the line of march. Some were determined to drive the colored children home, but Miss Murray and I kept our little brood close behind us, like two defiant hens, determined to survive or perish in the struggle. At last some milder counsels prevailed, and it was agreed that they might march in the rear. We made no objection and fell into line, but when we reached the church door, it was promptly closed as the last white child went in. We tried two other doors, but all alike were guarded. We shed tears of vexation and pity for the poor children, and when each in turn asked us the reason why they could not go in, we were embarrassed and mortified with the explanation we were forced to give. However I invited them to my father's house, where Miss Murray and I gave them refreshments, and entertained them the rest of the day. As the chief actors in this scene lived to be ashamed of the part they took in the outrage, and they now all sleep in their graves, for the sake of their descendants, I suppress their names. And all these were church members, in good standing, and would no doubt have told those little children that Christ died to save them, and yet His followers would not allow them to enter his "Holy Temple." Such was American Christianity in 1842.

Mrs. Alice Freeman Palmer of Cambridge, Massachusetts, ex-president of Wellesley, has been nominated as a member of the Board of Education.

Mdlle. Popelin, the accomplished young Belgian lawyer who was lately refused admission to the bar of Brussels because of her sex, is organizing a woman's club in that city, with the co-operation of her sister, who is a successful pharmacist.

Mrs. Eliza Archard Connor, the well known journalist, believes that thinking pre-supposes breathing, and that to produce a race of women like the deep-breasted Dianas and Junos of antiquity, we must eschew corsets, tight waists and high heels. Her interest in the health of women as promoted by physical culture will lead her to lecture on the subject.

Mrs. Christine Ladd Franklin, who was made fellow of Johns Hopkins University for her mathematical achievements, takes a deep interest in the plan of the collegiate alumnæ to maintain each year at least one young woman, already a graduate of an American college, belonging to the association, and who gives promise of following in the footsteps of Darwin or Huxley, at a foreign university. The scheme is in part Mrs. Franklin's own, and its object is to lend some assistance in the settlement of the vexed question, will women ever add an important discovery to the world's stock of knowledge, by establishing a fellowship for the support of young women likely to become capable of original research, while they obtain the best preparation possible for working alongside the world's scholars. Mrs. Franklin's idea is to get hold of just the right young women with scientific proclivities and back them during from one to three years' study in Europe.

CLUBS FOR WOMEN.

Much as I have considered women to have gained by the position and opportunities secured to them in America, I have yet to name an important item which is both a condition and a mark of their improvement. This is the fact of their ever-increasing tendency to associated action.

The women's clubs which are springing up all over the country are marks of this study and discipline. I know of many of them and I do not know of one which does not keep in view serious and worthy objects. The feeling of sisterhood which naturally grows out of club intercourse among women tends to put out of sight the inordinate ambitions of the few and the self-distrusting passivity of the many.

In the club it is soon found that one woman cannot do everything. All must help, and tasks are constantly found which give scope to the activity of each and all. A generous and far-reaching sympathy tends more and more to take the place of fantastic aims and illusory relations.

The women's clubs are, as I see them, the sign and seal of the advance of woman in health, in sound life, and in rational enjoyment and service.—JULIA WARD HOWE in *Chicago Tribune.*

NOTES.

Mrs. Mona Caird, the author of "Is Marriage a Failure?" is undergoing a "sure cure" and studying Buddhism.

Mrs. Mary E. H. G. Dow, ex-president of the Dover, N. H., Horse Railroad, is a woman of medium height, slightly inclined to embonpoint. Her eyes are dark blue-grey, the nose is straight and the brows arched. She wears her light brown hair in the style known as la Pompadour, and she dresses in rich garments. Mrs. Dow is not only a model wife and mother, but she is a crack shot and a bold swimmer.

Mrs. Louise Chandler Moulton has been visiting Lady Ashburton at her country home in Scotland, and her pen cannot do justice to the beauty of the place or the charm of her hostess. Lady Ashburton is one of the most charitable of ladies, and she has not only established several homes for poor girls, but she has set up coffee stands about London where the poor can get a bowl of good coffee for a penny.

Miss Ida Stowell is one of the most successful real estate agents in St. Paul. She sold one lot recently for $150,000. Miss Stowell came from the East to teach school in St. Paul, and saved enough out of her salary to buy a little land. She bought judiciously, and made money by the operation.

Mrs. Annie Louise Cary-Raymond recently said to a friend that when the history of the musical art in America was written, it is to Adelaide Phillips that the highest rank as an artist will be assigned. Mrs. Raymond gave as reasons that not only had she a glorious and almost incomparable voice, but that to this supreme endowment she added great dramatic power, and that she would have been distinguished in histrionic art alone, even had she not been so in lyric art. This is very generous and noble in one great artist toward another, and is but a typical instance of the sweetness of spirit, the generous and beautiful feeling that always characterizes Annie Louise Cary.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE LIFE-WORK OF THE AUTHOR OF "Uncle Tom's Cabin." By Florine Thayer McCray. New York: Funk & Wagnalls. Price, $2.00.

No writer will pass down to posterity with more love and gratitude than Harriet Beecher Stowe. The heavy blows dealt at slavery in "Uncle Tom's Cabin," cannot possibly be estimated at this early date; and while she has written a great deal nothing has ever compared with this famous story. This book is not strictly a biography, but rather a sketch of Harriet Beecher Stowe's literary career, with an outline of each of her works, including a commentary and criticism on them, and such facts and incidents as led up to their preparation and resulted from their publication. It contains an account of Mrs. Stowe's travels, ovations, methods of work, and personal appearance.

"The Life-Work" is written in a fluent, popular vein, which will make it fascinating to the young, while its inspiring lessons will be profitable to all. The author's admiration for her celebrated friend does not close her eyes to certain defects and eccentricities, for which great writers are often noted. In a word, this is a most entertaining volume, and most admirably adapted to help those who have not the time to make for themselves so thorough an acquaintance with the literary life of Harriet Beecher Stowe.

Mrs. McCray, enjoyed the intimate friendship and confidence of her famous friend, until mental paralysis threw a cloud over the scene. Mrs. Stowe gave Mrs. McCray full permisson to write this book, and furnished valuable assistance, as did her son, Rev. Charles E. Stowe and various other members of the Stowe and Beecher families; and besides being very interesting it is authentic.

PENS AND TYPES, or Hints and Helps for those who write, print, read, teach, or learn. By Benjamin Drew. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, $1.25.

This is a new edition of a valuable book—with several new chapters and addresses—which had a large sale and never should be out of print. It is just what the title indicates, and was first intended for persons connected with the press, but will be found a valuable reference book for teachers and pupils everywhere.

The author, Mr. Drew, is an old newspaper correspondent of the Boston *Post*, and afterwards principal of the public schools of St. Paul, Minnesota. After twenty years' of teaching he returned to Boston as proof-reader at the *University Press* and other leading publishing houses—a man of wide experience and authority upon matters which are here treated.

THE MOTHERS' PORTFOLIO; A book for every mother. Chicago: Alice B. Stockham & Co. Price, $2.25.

This is a royal quarto volume of over 400 pages—containg 185 illustrations besides sixteen full-page engravings bound in exquisite double lithograph cover—by Cora L. Stockham and Emily A. Kellogg, editors of the Kindergarten. This book will be a great aid to mothers in the training of young children, the kindergarten idea is growing rapidly. Among the leading articles may be mentioned: The Home; Kindergarten in its relation to Motherhood; Its progress in America; Summary of Froebel's principles; The Sand Garden; Hintsf or Mother's Clubs; and Fairy and other stories. Quite an amount of space is given to music. Many of the leading kindergartners in the country have contributed essays, among whom we notice the names of Mrs. Alice H. Putman, Miss Harrison and Mary B. Williard' Rev. Florence Kollock and Prof. Parker of the Normal School are also contributors. Froebel's ideas are most charmingly brought out by a large corps of intelligent men and women whose life work is to benefit the children and by so doing benefit all mankind. We bespeak for it a large sale.

IN A FAIR COUNTRY. Illustrated by Irene E. Jerome. Essays from "Out-Door Papers." By Thomas Wentworth Higginson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, $6.00.

No artist's painstaking work meets with a warmer or more cordial reception, than does that of Irene E. Jerome. We have delighted in her creations in the past, and declared them perfect, but this last work surpasses all others. Mr. Higginson's charming papers offer, to be sure, an unusual inspiration. The essays, "April Days," "Out-Door Study," "Water Lillies," "The Life of Birds," "The Procession of the Flowers," and lastly "Snow," all prose poems of themselves, as we said before, offer an unusual opportunity for the display of a genius such as Miss Jerome's. There are over fifty full-page illustrations. The book is gotten out in the highest style of art and must prove one, if not the most, beautiful of the many holiday gift books.

The beautiful holiday souvenirs are all ready appearing in profusion. Among the most artistic, an exquisite calendar "Hurrah for the New Year," "A Happy New Year to You," and "One Merrie Christmas Time," illustrated by J. Pauline Sunter in her happiest manner. They are printed in colors with rings, ribbons and chains and will make beautiful Christmas gifts. They are sold at the low price of 75 cents each and it is sufficient to say they are brought out by the enterprising publishing houses of Lee & Shepard, Boston; A. C. McClurg & Co. Chicago. One of the most unique of its class is "Our Baby's Book," from the same publishers. The days of the week are told off in the old fashion that we all remember so well.

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New Books Received.

The Heroes of the Crusades. By Amanda M. Douglas. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, $1.50.

Mothers' Portfolio. A book for every mother, containing messages from Froebel and the Kindergarten. Chicago: Alice B. Stockham & Co. Price, $2.25.

The Faith of Faiths and its Foundation. By Minot J. Savage, Samuel R. Calthorp, Henry M. Simmons, John W. Chadwick, William C. Gannett, and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Price, paper cover, 50 cents.

Herndon's Lincoln. The True Story of a Great Life. The History and Personal Recollections of Abraham Lincoln. By Wm. H. Herndon and Jesse William Weik, A. M. 3 vols. Chicago, New York and San Francisco: Belford Clarke & Co. Price, $4.50.

The Favorite Speaker. By George M. Baker. Boston: Lee & Shepard; Chicago: Brentano. Price, $1.00.

A Knight of Faith. By Lydia Hoyt Farmer. New York: J. S. Ogilvie. Price, $1.00.

The Lament of Dives. By Walter Besant; Buttons in which is added Bootle's Baby. By John Strange Winter. International Series. New York: Frank F. Lovell & Co. Price each, 30 cents.

Magazines for November Received Late.

The Nineteenth Century. (New York.) Three notable papers open the November issue of this monthly. The first is by Frederic Harrison upon The New Trades-Unionism, which is followed by The New Tories, by the Duke of Marlborough, and The New National Party by Montague Crackanthorpe. Australia Fifty Years Ago is a vivid and graphic sketch of life in the early days of that island. Lady Gaskell shows how exhausting modern social life is to the woman who enters thoroughly into it. J. Norman Lockyer tells the History of A Star. Other valuable and instructive matter is found in this number.

Wide Awake. (Boston.) An article by Susan Coolidge tells us of Helen Hunt Jackson who was such a friend to the children; a portrait accompanies the sketch. The boys will enjoy reading Jack-knives, of which there are twenty-one pictures. The Big Gun's Game is also for boys. A Novel Postman is good November reading. Mrs. Fremont tells one of her Californina stories. Other good papers, notes and poems complete a delightful number.

The Statesman. (Chicago.) Hon. Chas. C. Bonney contributes An International Court of Justice, and Prof. Oscar J. Craig, A. M. writes of the Formation of Federal Government. The Ministry and Economic and Social Questions; Practical Labor Reform; Forces which make for Temperance; Asylum for the Insane, and Drainage and the Single Tax are strong articles.

The English Illustrated Magazine. (New York.) Mrs. Oliphant's story of Margaret of Scotland will interest many readers, also My Journey to Texas. Other articles are Cracow, The Dockers Story, Bombay, St. Michael's and the Ring of Amasis.

The Kindergarten. (Chicago.) This monthly has a good table of contents for November—An engraving of Froebel surrounded by children graces the front page and the articles are instructive and entertaining.

The Phrenological Journal. (New York.) Good articles upon the Science of Health fill the pages for November.

Also:

Christian Metaphysician, Chicago.
The Unitarian Review, Boston.
The Esoteric, Boston.
The Phrenological Journal, London.
Horticultural Art Journal, Rochester, N. Y.
Sphinx, Germany.

CATARRH.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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Maggie Fox's Latest.

The JOURNAL'S readers will re-call our prediction made at the time Maggie Fox took it into her head to denounce Spiritualism and confess herself a life-long liar and trickster. We then prophesied she would eventually give the lie to her "confession," declare that she was not responsible and had been forced to do it by Catholic influence. We further predicted she would go to Mr. Henry J. Newton, and that a grand flourish would be made over her return to Spiritualism. All this has come about, but has been delayed somewhat longer than we anticipated. We learned several months ago that Maggie Fox was striving to pave the way to once more secure the confidence and dollars of Spiritualists, hence we have been looking for the account which appears on another page from the New York *Press*.

Now we expect to displease some enthusiastic partisans in our comments, but we ask our friends to remember that we are not a partisan, not building for to-day, and not easily dazzled by any sort of party fire-works or buncombe. We strive to look at current events as they actually are and not as painted by commercial dealers or fanatical enthusiasts to whom the sensational and spectacular is current coin of Spiritualism, whether it be the falsehoods and sham spirits of a Wells, or a Roberts, or the doings of a Fox. When the poor, depraved victim of alcoholism, actuated apparently by envy, malice and the desire to gain notoriety and money, proclaimed her mediumship a fraud, Spiritualism a gigantic delusion and the output of hell, slandered her sister Leah, and did all that lay in her power to disgrace Spiritualism, she did not shake the faith of a single Spiritualist. She did, however, cause them all deep chagrin and furnish the opponents of Spiritualism a fleeting source of congratulation, of which they made the most. Spiritualists should now be slow to rival their opponents in self-congratulation over the recantation and return of Maggie Fox. There should be no undue exalting of this piece of wrecked humanity. Her denial of mediumship did not affect the truth, neither will her re-affirmation of Spiritualism. No matter in what direction she veers in her erratic course, it is to Spiritualism inconsequential. Fortunately, Spiritualism is not based on the asseverations of such as Maggie Fox, but is able to demonstrate its central claim in numerous ways and innumerable instances wholly independent of forked tongues and wayward lives.

That Maggie Fox was once a medium is assured beyond all reasonable doubt; that a long life of dissipation and immorality has debauched her mediumship, rendered it dangerous to her and an ever impending menace to the welfare of the Spiritualist movement, to which she has returned, is equally certain. The written statement published as an "interview" and endorsed by her in a letter "to the public" as "a correct record of her words and truthful expression of her sentiments" should be critically studied in order to discover the real animus of her latest step. That her versatility in subterfuge and mendacity is unlimited was known to Spiritualists prior to her denunciation of Spiritualism, and was scarcely accentuated by that vagary. The spirit picture hoax of long ago, in which, with the connivance of Alfred Baker she succeeded in palming off upon M. C. Smith as the likeness of his "spirit bride" an oil painting copied from a handkerchief box, would, if detailed, show her genius. Her *Press* "interview," when shorn of its spangles and sentiment-breeders and read "between the lines," should appear about thus:

"I, Maggie Fox, was in great need of money; and I was also full of vindictiveness toward my sister, Mrs. Underhill, and other Spiritualists who had ceased to condone my offenses and supply me with money. Leah and her husband had borne with my sins until they had given up all hope. Repeatedly had they been called up at night to take me in off the street where, maudlin drunk, I was in danger of the police station; and repeatedly had they fitted up apartments for me on the strength of my promises to reform, promises quickly broken. Other mediums, younger than I, had eclipsed me. Rank frauds were coining money out of Spiritualism, too. My love of liquor had grown to be a disease which I could not master. I had long been in more or less close affiliation with the Roman Catholic Church. All these and other causes led me to stand up before the world and declare my life-long professions a sham. I had been led to expect great fame and honor and profit out of the venture; but to my surprise and that of the self-seekers who were working with me the venture was a dismal failure. The daily press, while not sympathizing with Spiritualism, declared in effect that the cause was not to be put down by such as I—a self-confessed swindler in the most sacred treasures of conscious existence. The Spiritualist press was not greatly disturbed. Leah's friends still had faith in her and did not credit my stories. Soon I sunk into neglect and obscurity—absolute penury. I cast about for some chance to restore myself to the old footing with Spiritualists and thus open a way to their rostrum and a revenue. I have been careful to say just enough in my 'interview' to tickle Spiritualists, and excite their curiosity as to the revelations I have in store, without satisfying them. I seek again adulation, and honor, and profit from those I have villified and traduced. I long to stand on the platform and have Mr. Newton tell that I am one of the original Fox sisters, led away at times, it is true, but not responsible. I long to thus stand and see the dimes and quarters pouring into the box office. I'm not going to bother with any small business; if the outside world wouldn't lionize me I'll show it that, I can go back to the Spiritualists who will no doubt be glad to put me on a throne, so to speak, crown me with laurel, sing my praises, condone my sinning and fill my purse."

The woman's story that she had a letter from Cardinal Manning is a transparent falsehood, and we wonder that even Mr. Newton could have been so blind as not to have seen it, and so indiscreet as not to have expunged it. That Margaret Fox has been, for a quarter of a century, under Romish influence is well known; that she will so remain the rest of her life is almost certain, but cardinals and bishops don't write letters to such as she; they have discretion, at least.

What we have said may seem severe, but it is within the strict lines of justice and even of fraternity and charity. No greater sin against this poor woman can be committed than to foster her scheme and abet her plans as portrayed in the "interview." No greater offense against Spiritualism can be perpetrated than to foist this morally insane person upon it as a representative. For the depraved specimen of womanhood and of mediumship we have profound pity; for her, as a diseased and suffering woman, we stand ready to do our part, to the end that her last days may be days of peace, of returning sanity, of preparation for that solemn change which shall relieve her degraded spirit from its worn out physical body. We have not a tinge of animosity toward her. In mercy to her and in love for Spiritualism we lay bare the worthlessness of this flotsam and jetsam upon the psychic sea. No, no, Margaret Fox, we have no ill will toward you. We want to see you saved from yourself and from fool friends; we want to see you made comfortable in a safe retreat, where, free from temptation and the means for dissipation, you can ripen for a glorious life in the beyond. As a frail woman, our tears fall for you; but we cannot be coaxed or coerced into parading you as a representative of Spiritualism.

An English View of the Agitation.

Mr. Stainton-Moses, President of the London Spiritual Alliance and editor of *Light*, in the issue of his paper for November 9, devotes three columns to comments upon the JOURNAL'S movement toward organization, and extracts from its editorials and contributed articles pertaining thereto. Four years ago the editor of *Light* brought the subject of organization or confederation to the attention of the London Alliance in a very able paper, which we republished in the JOURNAL at the time. The late Congress of Spiritists and Spiritualists at Paris was largely the result of the agitation and interest created by that presentation. At the last meeting of the Alliance, October 29, Mr. Stainton-Moses called the attention of members to the present discussion going on in the JOURNAL and read our editorial of October 12 on "Unity," following it up with pertinent remarks. He said he was "not about to discuss the reasons why it was more difficult to organize the forces of Spiritualism than those concerned in any other propaganda. Sooner or later however, it would have to be done, if the world were to derive from Spiritualism the full benefit that it offered."

In his leader of Nov. 9th, above referred to, and headed "organization," the editor of *Light* opens thus:

The RELIGIO-PHILOSOPHICAL JOURNAL of October 19th contains an important mass of opinion on organization, elicited in response to the article "Unity" already transferred to these columns, and alluded to by the President at the recent meeting of the London Spiritualist Alliance. The appeal has evidently elicited much attention. Organization has been in the air ever since the London Spiritualist Alliance issued its manifesto on the matter. It formed a prominent subject of discussion at the Paris Congress, and now it is engaging the attention of some of the best thinkers within the ranks of Spiritualism in America. We gather that the fourteen elaborate opinions given in the JOURNAL of October 19th form only a first instalment. We shall know in the end the result of the poll. For it must be remembered that this is a subject that divides Spiritualists. Some consider that the time is not ripe for it. Some see in the plan a danger of crystallizing and thereby interfering with liberty of thought and freedom of action. Some fear to be bound again in the fetters from which they have escaped in old and effete organizations out of which the spirit has departed. Some are afraid of putting power into a leader's hands. Some think that the world of spirit is against the scheme, at any rate as yet. And many are unable to take comprehensive views, being occupied with their own interests exclusively. There is a deal of individualism among Spiritualists: there is also a deal of selfishness: there is also a deal of faddiness.

Hence it arises that there are many incoherent and incompatible objections to a plan which needs much trouble to work it out: the sacrifice of private fancies: and the altruistic regard of one's neighbor and not merely of oneself. And this quite independently of what may be held and defended as a reasonable view, that it is not sufficiently certain that organization is desirable at all: and that the various kinds of possible organization have not yet been clearly defined.

Referring to the numerous expressions of opinion in the JOURNAL of October 19, Mr. Stainton-Moses says:

Enough has been adduced to show that a free and comprehensive discussion will be necessary in the first place before a categorical answer can be given to the questions propounded. We shall want to know whether the majority—the great majority it should be—of educated and influential opinion among Spiritualists is in favor of organizing. If so, we shall need to discuss the area over which it is proposed to extend it—our proposal was world-wide. Lastly, we must know exactly what is the nature of the proposed organization. To these points we shall recur when we have a complete account of the JOURNAL'S correspondents' opinion, two examples of which, instructive and explicit, we append.

He then publishes largely from the letters of Miss A. M. Beecher and Mr. L. C. Howe, and refers especially to Mr. Howe's statement and our accentuation thereof as to the necessity for giving prominence to the central thought of Spiritualism—the continuity of life and the immanence of the spirit-world in direct communion with this, and adds: "No plan that did not put that point clearly could receive our support." To which we again say *Amen*.

The editor of *Light* concludes his extended consideration of the JOURNAL'S effort in these words: "It is wholly unnecessary to add that we view with great interest all attempts to solve this problem, and that the JOURNAL may rely on our cordial co-operation in its present efforts, and our support in all agreed upon in the direction of unity, so far as our judgment approves."

We thank our able contemporary for such prompt and cordial co-operation in what seems to us the imperative demand of the hour. We hope our American contemporaries will arouse from their silence and discuss the matter seriously, calmly, strictly on its merits, and in that large, comprehensive, and fraternal spirit so essential. Let all petty jealousies and cowardly fears be sternly relegated to the rear in the consideration of this all-important topic.

A Unitarian View.

That the discussion of organization among Spiritualists who can agree upon some such basis as proposed by the JOURNAL is attracting wide and most sympathetic attention among liberal, religious people we have daily evidence. The following letter from Rev. J. T. Sunderland we feel at liberty to publish. Mr. Sunderland is the editor of that vigorous and successful periodical, *The Unitarian*, and has as associates Brooke Herford, Robert Collyer, John Snyder, T. G. Milsted and others. While in this letter he speaks for himself alone, we feel assured that in some particulars, at least, his views would be indorsed by his associates:

OFFICE OF THE UNITARIAN,
ANN ARBOR, Mich., Nov. 14.

Dear Mr. Bundy: I am greatly interested in your movement for organization. It seems to me there is an open door before you. The work you propose is one that doubtless ought to have been done by Unitarianism; but the leaning of some of our men to Agnosticism, and our insane fear of all creeds, no matter how simple or reasonable or broad, has prevented our doing it, and it is a question whether our opportunity in that direction has not now passed by. At least, you see the opportunity and seem to be in a condition to enter upon it.

I have read with great interest the correspondence that has appeared in the JOURNAL. I am glad you see clearly that an organization can live only by being homogeneous—by being made up of men and women who in their central faith and purpose are essentially one. I like your name, "Church of the Spirit." Your creed, proposed, is simple, but I do not see why it is not sufficiently explicit.

Go ahead carefully, but go ahead. Emphasize the spiritualism as little as your constituents will allow, and the spiritual as much, and I do not see why you may not expect to succeed. Certainly I for one wish you a very hearty God-speed, and shall watch your progress with very great interest.

Cordially yours, J. T. SUNDERLAND.

We have little use or respect for "isms" in general. As we asserted some weeks ago, the only "ism" to which we give unquestioning fealty is patriotism. We want the essence of spirituality, and propose to appropriate and utilize it wherever found. We desire that the Church of the Spirit shall be an association of congenial people whose freedom is in no way restricted; but who, having convictions in common upon great questions, shall cooperate in those activities tending to bring about that universal brotherhood of man so devoutly longed for. We commend the candid words of our representative Unitarian brother to all true Spiritualists.

The Great Organizer.

Reforms and unifying processes are usually of slow accomplishment. A very small arabic numeral will perhaps embrace all the reforms that have ever been brought about in the world with any great rapidity—some by the sword and some in a sudden revulsion of feeling that was contagious. Among the former might be mentioned the spread of Mohammedanism (which to the Arabians, if not to us, seemed reform) and among the latter the change of views brought about through Luther. The Christian religion was of slow growth at the beginning and its sway is by no means universal to-day, as the whole world knows. Universal unity is not to be expected, and when either unity or organization is talked of only unity among those of similar ideas is meant. Such a thing as complete unity is absolutely impossible. The history of all religions proves this assertion. The Christian religion, in its incipiency, was consolidated by persecution and for a few centuries enjoyed a state of union, but as it grew in strength and in its following, segregation took place and sects without number sprang into existence. New ideas and progressive teachings produced still further division among the sects. A reformative leaven has seldom, if ever, leavened the whole lump or body of religionists—the few have had to start out independently, or patiently wait for the laggards to die. The Wesleys could not wait for a reform in the Church of England, and thus the Methodists took rise. The same might be said of the Presbyterians, and of other recognized sects. But as time in its onward march reveals new truth to those who search after it or rather uncovers truth which had hitherto been obscured, new departures are brought about from what has before been regarded as fixed. The innovation creates a commotion in the old congregations and the advanced thinkers are compelled to retire. They take with them the young and the vigorous who have no old prejudices to outgrow and who allow themselves to be guided by reason and common sense. Old ideas and beliefs die hard, but they die at last and leave open a free course to progressive thought. This is why the churches of to-day are not what they were forty years ago—they have reached out and now occupy more nearly the position of what then was regarded as radicalism. The old fossils are dead; and in dying have given the younger thinkers a chance. Death is the only great organizer after all, melancholy as it may seem. "Reason and death," says Professor Swing, "have often been partners in rebuilding our Christian civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this....because we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children." The young in Spiritualism who are yearning after organization and unity may perhaps draw some comfort from this. What is desired will come at length—if true Spiritualists are alive to their duty and the situation, it will come speedily. It would seem, from present indications, that a sufficient number do realize the need of early but deliberate and determined action. "Two paths lead to unity," says the professor. "The one way is to make all doctrines and forms exactly alike," which, in the present state of Spiritualism, can not be, for those who think they know it all will never agree to anything of the kind — they are too set and angular to compromise on any one thing— "the other way is to grow greater men, in whose powerful minds the little shall not encumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts to go back to dust. Nature or God are combining these two methods. Many ideas which once made discord are being withdrawn and many minds which could not detect the existing harmony have also been withdrawn from this life." Death then is the greatest organizer. It takes him a little time to get in his work, but he makes a sure thing of it. The "old timers" in Spiritualism who came out of the churches, throwing off creeds and rules and dogmas, and who have been in a tremor ever since lest they should, unwittingly or otherwise, give assent to some formula or law that should in some way restrain their liberties, and who therefore have ever opposed organization, one by one are being gathered in by "the reaper, Time." A more vigorous race of men and women of fresher blood is stepping into their places. They appreciate the comfort and satisfaction that Spiritualism affords, and want others as well as themselves to enjoy its beneficent teachings. They want it propagated; and knowing that no effective work is ever done without organization, they will not be slow to adopt the means and methods that have made other great movements successful, and go on from conquering to conquest. A power stands behind them that is irresistible and all that is needed is the instrument which organization supplies, and that instrument will inevitably be furnished.

A New Source.

Ever since 1832 the beautiful little lake of Itasca has enjoyed the reputation of being the source of the "Father of Waters." For over half a century the school children of these United States have thus been taught, and all the geographies have steadfastly supported the claim. But we are living in an age of advancement and positive issues; there was no doubt of the constant advance of the Mississippi waters, but the source of their issue was becoming uncertain. Things in these times must be kept moving; the source of the great river was obstinately stationary. Everything else is subject to change—why not the headwaters of that famous stream? Creeds grow obnoxious and need revision; bibles are found to be faulty and are revised; geographies and atlases fall under the ban of the critic and are corrected to suit the times. The "Great American Desert" of our childhood had been wiped out of the maps; the vast unknown region of the northwest had been marked off into States, but the source of the Mississippi had all through these years of change been securely slumbering in the placid lake of Itasca. But this condition of *in statu quo* could not always be tolerated. In order to keep pace with the great onward march of progress a new source for the Mississippi was absolutely necessary. A party of intrepid explorers, with Capt. Glazier at their head, proved themselves capable of supplying the demand. They penetrated the wilds of northern Minnesota, not long ago, and have presented us with a little gem of a lake situated far above and beyond lake Itasca, and having dubbed it with the name of Lake Glazier, it must henceforth be accepted as the true source of the great river, or at least until a new one is required. It nestles among the pines of an unfrequented region many miles from the nearest white settlement, just on the dividing ridge which forms the great water-shed of North America, and report says that it "is about two miles in diameter, and would be oval in form but for a single promontory whose rocky shores give it in outline the shape of a heart." This is an important announcement, if true, for it will prove to the world what we have always suspected, and that is that this grand old country of ours really has a heart—and it may now with eminent propriety be entered in the geographies that Lake Glazier, away off in the northern fastnesses of Minnesota, is the "heart" of America.

Mr. C. Payson Longly is the author of many a sweet song that has became popular among musical people. Hitherto, White, Smith & Co. of Boston, and Pond & Co. of New York, have been his publishers, but he has recently become his own publisher, at 9 Bosworth street, Boston, Mass., and from him we have received the following pieces of his latest compositions which, both as to words and harmony are of great excellence, pure and spiritual, and admirably adapted not only to home and fireside use but to Spiritualist societies and circles, for which purposes we can heartily recommend them. The titles of the pieces before us are as follows and indicate their character: We Will Meet You in the Morning; Little Birdie 's Gone to Rest; Open the Gates; Beautiful World; Echoes from Beyond the Veil; Sweet Summer Land Roses; Gentle words and Loving Hearts; Your Darling s Not Sleeping; Vacant Stands Her Little Chair; Back from the Silent Land; What shall be My Angel Name? Ever I'll Remember Thee; Love's Golden Chain; I Love to Think of Old Times; Love's Golden Chain (re-arranged); We'll All be Gathered Home. Mr. Longly must have been at times in close rapport with the spirit realms and caught the melody of angelic choirs, for his harmonious and soul-satisfying notes seem often to carry the listener above and beyond his mundane surroundings and make him for the moment feel that he is no longer of earth. These new songs will soon become as popular as the many of the author's former compositions, and deservedly so, for they have genuine merit. The price per sheet is forty cents. We have also received from the same author and publisher his National Temperance Ode, inscribed to Miss Frances E. Willard, entitled "The Grand Jubilee; or, Marching Away." Price five cents. All of the above music can be forwarded on application to this office. Price thirty cents, each.

The first of a course of popular scientific lectures under the auspices of the Chicago Institute, took place in Rehearsal Hall of the New Auditorium building on Friday evening, Nov. 22. Prof. E. W. Claypole, of Akron, Ohio, was the speaker, having for his subject "The Development and Destiny of the Earth," which was treated in an original and entertaining manner, eliciting the closest attention of a large and intelligent audience who evinced an eager interest in the subject matter of the discourse. Many of the facts presented were familiar to old scholars but they were honored with a new and pleasing dress, while recent discoveries through scientific and astronomical research were new to all alike and added immensely to the enjoyment and benefit received. The subject was handled in a masterly and scholarly manner, its unfoldment giving evidence of careful study and hard work on the part of the professor. The new hall must have been

inspiration for it is a poem of itself—a gem of æsthetic and artistic beauty that must be seen to be appreciated. It will seat nearly five hundred people and on this occasion it was well filled.

Some weeks since we made note of the fact that Prof. E. N. Horsford of Cambridge, Mass., was constructing a tower on a spot of land in Weston, Mass., which he believes to be the site of a Norse settlement made A. D. 1000. The structure was lately dedicated with interesting ceremonies. We were aware that the Professor had been a great many years employed in deep research so as to make no mistake in fixing the location, but we had no idea of the great length of time he had been so engaged or that he was a man of exceeding great age until we saw the following in the Newton *Graphic* of the 22d inst., a paper published within a few miles of the historic ground: It says, "Prof. Horsford was convinced of his identification of Fort Norumbago nearly *five hundred years ago*, and then communicated with the geographical society." This is no doubt the most wonderful case of longevity on record since the days of Methuselah, as it antedates the discovery of America by Columbus by over one hundred years.

A course of twelve lectures upon how to make "The Word Flesh" will be given by Mrs. Ursula N. Gestefeld at room E, Central Music Hall, Chicago, on Monday, Wednesday and Friday evenings of each week, at 8 o'clock, beginning Monday evening November 25. These lectures are open to those who have already received primary instruction in Christian Science and to those who have not. For many of the former they will answer questions which their previous teaching has left unanswered; for the latter, they will give a presentation of Christian Science which is comprised of a series of logical necessities. Terms for the course, $25 in advance.

On the 6th page of the JOURNAL our readers will notice a translation from *l'Aurore* of Paris, in which Mr. Henri La Croix is spoken of as having been the American delegate to the Spiritist and Spiritualist Congress at Paris. For the information of *l'Aurore*, we would state that no one here seems to know anything about that gentleman's having received any such appointment. Perhaps he could have shown his credentials if asked for them, and if he had such it would be interesting to Spiritualists in the United States to know by whom they were issued.

GENERAL ITEMS.

Mr. Bundy has gone to New York and points further East.

Mr. T. Ormsbee of Topeka, Kansas, was in the city during the first part of the present week, looking as hale, happy, and hearty as ever.

A new method of voting, known as the "Australian ballot system," was employed in the recent election in Massachusetts, and is pronounced a success. All parties are unanimous in its approval.

Mr. W. F. Noe, of Cleveland, Ohio, director of the society to which L. C. Howe is now ministering, made us a pleasant call one day last week. He reports Spiritualism as being on the upward grade in that city and growing in influence and strength.

The Sunday meetings of Chas. P. McCarthy at Spencer Hall, 114 West Fourteenth street New York, are said to be a great success, drawing good and intelligent audiences. On the occasion of his late lecture, which was published in last week's JOURNAL, many of the city press reporters were present to witness his experiments upon sensitives in animal magnetism, in which direction the results were eminently satisfactory.

A gentleman from abroad gives a very pleasant report of the meeting at the hall on the corner of Monroe and Peoria streets last Sunday evening, at which he happened to be present. Mrs. De Wolf and Mrs. Flora A. Brown conducted the exercises. The tests given by Mrs. Brown were all recognized and some of them exceptionally fine. It is pleasant for us, when we have such reports from reliable sources, to give our readers all the information obtainable.

We call attention to Luther R. Marsh's work entitled, Glimpses in the Upper Spheres: being conversations with the chief characters of the Bible, price, $1.50 and, also, From Over the Border, by Benj. G. Smith. This is a book of prophecies and fancies concerning the life to come, price $1. These works are just from the press and no doubt will meet with a large sale, and we are prepared to fill all orders.

In the Right Direction!

To the Editor of the Religio-Philosophical Journal.

It is gratifying to note the trend of the JOURNAL management and the character of many of its correspondents in ventilating the great civil and social questions of to-day that are forcing themselves upon the public mind and "will not down at a bidding,"—questions that relate to life and living here and now.

I would not depreciate any just and well matured discussion of metaphysical or psychical problems. No; for these are well in their place and occupy a prominent and important position in matters temporal, as well as spiritual. But the questions that more directly and vitally concern us than all others are those relating to and teaching us how to live and be happy here and now. I feel a great deal more concern about my present condition and surroundings than I do about anything that is to come or may come hereafter. If humanity can be wrought into proper conditions now, and henceforth directed aright, we would in this have a perfect guarantee of future prosperity and happiness. But to begin the work of trying to make men "spiritual" or "spiritually minded," that they may become the recipients of "life and peace" while they are deprived of every physical comfort, and yet see others about them enjoying all that wealth could bestow or luxury demand, is working the machine of human reason backward. First, perfect the physical conditions as nearly as possible by teaching the subject how to live and then, by a wise and judicious ordering of the civil and social compacts that naturally grow out of the inherent qualities in man, place the means of living within his reach and you will have accomplished all that his nature demands to make of him a wise and useful and consequently happy man.

I have been very much interested in the discussion, through the columns of the JOURNAL, of a certain economic question by Whitworth and Stebbins, in which the one affirms that "The rich are growing richer and the poor poorer," while the other as stoutly asserts that such is not the case. The readers of the JOURNAL are familiar with the arguments of both of the above named gentlemen, and I should be consuming time unnecessarily were I to reiterate the propositions of either. But I think I may be indulged in an opinion to the effect that the poorer people to be found in a community are those who are without homes of their own and unable to procure them. "Home," with all of its endearments, is the synonym of all that a true man holds as sacred upon earth; a spot that he may reckon as his own and that cannot be alienated except by his own election; a place at the threshold of which loved ones meet, greet and welcome him as he is received nowhere else. Without some such place, it is utterly impossible that a man should be characterized by that high order of patriotic citizenship which must be the ruling passion of the masses of the population of a country, to insure stability to its government and peace and safety to its citizens; for where the man is deprived of that sacred spot that he may call "home" and his own, he is in some degree an alien from the common interest of the commonwealth in spite of himself and feels that he is, and therefore cannot feel that patriotic interest in his country and its government that he would if he were allied to it by the possession of a part of it that could not be taken from him but by and through his own consent. And this brings us to the "single tax" question that is so agitating the public mind to-day—an idea which, if I understand it, has for its object the withdrawal of the land from the hands of the monopolists and placing it within the reach of the populace, which is well! But the wisdom of the method is questionable. I very much doubt if it be wise to exempt any species of property from taxation, by whom or whatsoever held, whether individuals or corporations.

"The Tax Payer" is the sign manual of the true and bona fide citizen, and exempting him from this duty, you place him as the imbecile, and in just so much you destroy his manhood and his patriotism.

The "bloated bondholder," with his millions exempt from taxation, is not and cannot be a patriotic and loyal citizen of the country. In fact, the scheme of exempting United States bonds from taxation was inaugu-

(Continued on Eighth Page.)

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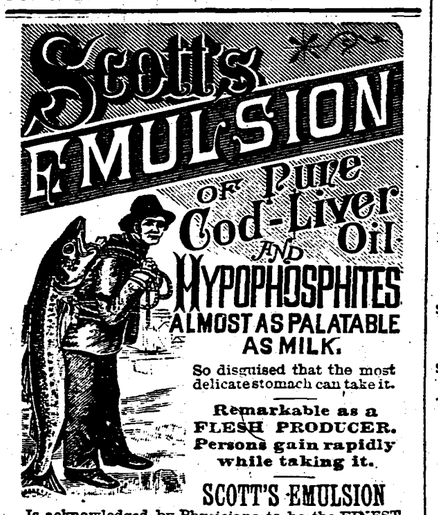
Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly handling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and represents its vestibuled limited train at that point in the foreground, it obtained possession of the water-color and the copies made therefrom. The latter are printed in color, 15½ by 22 inches, upon paper 22½ by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address.

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The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDLE, President, 7 E. 130th Street, N. Y.
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A Thanksgiving Query.

How stand we to-day with the year that is past,
Now that Thanksgiving greets us again?
Have we nourished our souls with the bread that will last?
Are we nearer the stature of men?

Has the love that we felt as we gazed each to each,
Been augmented and sweetened by time?
Have the forces that mold us been brought within reach?
Do we good with the evil entwine?

Do we kindliness feel toward the things that annoy?
Have we learned to transmute them to gold?
Do they form for us, yet, but the basic alloy
The gem of the future to hold?

Do we live for the body that's transient and weak?
Or the soul that is strong and endures?
Do we con then, with pleasure, our lessons, and seek,
For the lore that our progress insures?

If we do, then the days are but breaths of the soul—
With an inhaling, exhaling force;
Redeeming us slowly from self's poison goal,
To the Godlier, life-giving source.

D. M.

For the Religio-Philosophical Journal

The Wrecker's Light.

ELIZABETH LOWE WATSON.

A ship far out upon the sea
With all her snowy canvas set,
Rides o'er the billows joyously,
Her prow enwreathed with shining jet.

Now ripples o'er time's purple wings
The song and laughter of the crew,
While sunbeams dance in circling rings
In changeful radiance ever new.

But suddenly with sky o'ercast,
A shudder runs throughout the ship;
Down goes the sails from every mast,
And silence seals each quivering lip.

Night settles on the storm-lashed sea,—
The good ship reels with sudden shocks,
The port is near—Oh! can it be
She must be lost upon the rocks?

What is that light upon the land?
A beacon fire to guide them right?
Now blessings be on that brave band
That kindled there the Harbor-light!

On sweeps the ship, storm-driven still,
But now the helm begins t'obey,
The light that gleams on yonder hill,
Points out to them the tortuous way.

But hark! what is that thunderous roar,
And that faint gleam of ghostly white?
Dear God! 'tis the rocks upon the shore;
They followed the treacherous wrecker's light!

The truth has dawned—too late! too late!
Rudder and wheel are all in vain,
The proud ship plunges to her fate,
And ne'er will hoist the sail again!

* * * *

On life's wide sea an innocent soul,
Freighted with hopes, vocal with song,
Starts bravely toward some beautiful goal,
With brow unshadowed by earthly wrong.

Little she knows of storm or night,
And naught of sand-bar or of shoal;
The universe is spanned with light
And near her seems the shining goal.

She glides from out the port of dreams,
Her sweet thoughts, like white sails outspread;
Bright on her path love's glory streams
While cloudless is the sky o'erhead.

Oh! beautiful days when hearts are free,
And every harp-chord sounds in tune,—
She dreams with joy of th' sweet To Be,
And drifts along toward life's glad noon.

But storms o'ertake, and th' wrecker's light
Of evil passions kindling far,
Lures that frail boat on through the night,
She's lost without love's guiding star.

She drifts and drifts to th' cruel rocks,
This creature once so gay and fair,
While th' heartless wrecker stands and mocks,
Till th' welcome grave hides her despair.

O pitying Christ! how long! how long!
Wait we for triumph of the right,
When innocent souls shall ne'er sail wrong,
Misguided by the wrecker's light!

OUR POLYGLOT EXCHANGES.

La Revue Spirite of Paris is the oldest Spiritist publication in France, being in its thirty-second year. It is a bi-monthly of 82-pages, in magazine form, and was founded by Allan Kardec, the originator of the modern re-incarnation theory. A back number of the Revue copies the following articles from a Turkish newspaper of July 19, published at Constantinople. We give it an English rendering:

The Dream and Death.—A strange event took place day before yesterday in the morning. We tell the story without comment, having our authority from an officer of Pera. The night-watch of the Doymaz-Déré department at Cassim-Pacha was taking a quiet nap, having gone the round of his beat, when a dream caused him to shiver under his covering. An old man with a white beard in a dismal by-way appeared to him, and with a slow gesture said to him. "Why don't you come to take care of me in my tomb? You well know that my place of repose is in the cemetery," and he gave the location as at such a spot and such a number, and disappeared. The watchman was startled from his sleep, arose, rubbed his eyes and searched his room for intruders but found no one. "Pshaw! it is a dream," he said and again composed himself to sleep. Again the old white-headed man appeared beside his cot and repeated the same words that he spoke before. The watchman jumped up a second time, but found no one about. He immediately betook himself to prayer and having his conscience at rest he again reclined and fell asleep.

A third time the spectre appeared and repeated to the guardian what he had already said, with the same accent, the same gesticulation, but this time with a blow. The watchman sprang up with a bound for he was now thoroughly terrified. "It is not a dream," he said, "it is a warning from heaven." His wife in vain tried to calm him. He dressed himself in great haste and ran to report the matter at the Department station, and from thence it was communicated to the Chief of Police who dispatched to Cassim-Pacha the proper coroners for holding an inquest. Preceded by the watchman they went to the Turkish cemetery between Cassim-Pacha and Ok-Meidan. There the watchman repeated his story and told them the number of the tomb. They then went to a trench, dug into it about two metres with great difficulty for the earth had become greatly hardened and had taken the appearance of calcareous rock.

After having raised by means of a lever, fragments of hewn rock, a coffin was laid bare, the wood of which was crumbling from great antiquity. On opening it a spectacle truly astonishing was presented to their view; the shroud in which the corpse had been buried was still white and without a rent. The watchman cut it open with a pair of scissors and the body was revealed. He could not be decieved—it was of the white bearded old man of his dream. For 345 years he had there been having his last sleep—the inscription upon the grave stone left no doubt upon that point—and he had remained all that time as well preserved as on the first day of his sepulture, that is, since the year 1544.

To be well assured that the body was not a wooden one or the product of any kind of composition, the watchman took it by the bust, shook it lightly and pulled the beard. It was a human body, without any doubt, and sorcery played no part in the question. In the presence of those facts and numerous witnesses, the agents sent to investigate the matter made an official report to headquarters of their work. We learn at the last moment that by superior order verses of the Koran have been recited up to yesterday over the tomb of the venerable dervish (for we forgot to mention that the body is that of a dervish named Suleiman.) A monument will be erected over the grave.

L'Aurore du Jour Nouveau (The Dawn of the New Day)—organ of Esoteric Christianity. This is a monthly magazine under the direction of Lady Caithness, Duchess of Pomar, and is issued at 58 rue Saint-Audré-des-Arts, Paris. It is a superb publication of fifty-four pages, in large, handsome print, heavy paper, and is a credit to the publisher and to France. The October number opened with a brief sketch of the "International Spiritist and Spiritualist Congress" which in September last was held in Paris, and the conclusion of the article's resumé is as follows:

"Upon the whole we may say that the Congress was a success, the Spanish delegates above all, having distinguished themselves by their eloquent speeches breathing an elevated and wholesome philosophy; but it is much to be regretted that England and the United States, countries in which Spiritualism is widely extended and which publish so large a number of remarkable works and reviews, should have been so poorly represented. England was content with sending a reporter (Mr. Everitt) whose chief merit is that of being the husband of a noted medium, and who could neither speak nor understand a word of French. As to the United States, where Spiritualism had its birth in 1848, (a long time before Allan Kardec's works were published) and which could have sent us so many distinguished men, one could almost believe that they wanted to play a trick upon Europe in sending a certain Henri Lacroix as delegate whose senseless harangues and queer hallucinations (his pretended marriage, for instance, with Delphine Gay, Madame de Giradin), provoked such peals of laughter in the assembly that the president had to call him to order and finally made him take his seat. This unsuitable choice for delegate from the United States was as unfortunate as his discourses were stupid, for they excited the mirth of newspaper reporters, in attendance, who did not throw away so good an opportunity for casting ridicule upon Spiritualism, so that a Congress, which in all other particulars was satisfactory and orderly, was made the but of jest and sarcasm by the paragraphers of *Figaro* and *Gil Blas*."

La Nueva Alianza, a monthly periodical of psychological, moral and social studies is published in Cienfuegos, Island of Cuba. It copies from a contemporary a paragraph which rendered into English reads as follows:

"Live for something! Thousands of men breathe, move, and end their days without leaving anything behind to be remembered. Why? Because no one ever received any benefit from them; nobody can refer to them as helpers in their pilgrimage through the world. Nobody remembers a word of what they talked or wrote about. Of their deeds no trace remains. Their light went out in darkness and not the slightest memento of them is preserved. Of what use is such a life? Of what use is it to travel over the weary cause-way of life, the heart overlaid with frosty egotism? Better would it be not to travel it at all. Man should be a brother to his fellow-men on this earth. He ought to be a sincere and faithful member of God's great family. Live for something! Ever do all the good you can—more than you can. Leave behind you an example of your good deeds, and your memory will keep bright forever. Virtue and charity are imperishable monuments which tempests nor centuries can ever destroy. On the other hand the evil actions, the wicked deeds of men grow darker as the years go by. The memory of Nero grows more execrable with every day that passes and the crime of Cain more horrible. By means of kindness engrave your names on every heart; with the pencil of love write them upon every soul, and you may be sure that they will never be effaced. Good actions shine with more brilliancy upon the earth than the stars in the heavens."

Reformador.—This is a bi-monthly organ of the Brazilian Spiritist Federation and comes to us from Rio de Janeiro, Brazil, and the language of it is Portuguese. One of its exchanges of Buenos Ayres congratulates the people of Brazil on having been granted, by the Imperial government, the free exercise of all religious forms of worship, saying that "After having abolished slavery it was but fitting that this concession should be made." To this the Reformador replies in the following words:

"Unhappily we are under the necessity of disabusing our contempory of his fond illusions. Probably he refers to a bill passed by the Brazillian Senate permitting all denominations or sects to give their houses of worship 'the exterior form of temples.' This was a step, though late, toward the true liberty of worship but it found an insuperable barrier in the opposition of the House of Deputies, and therefore did not become a law."

Journal du Magnetisme—Founded in 1845 by Baron du Potet, monthly organ of the Magnetic Society of France. The wonders of magnetism and mesmerism have, ever since the incipiency of the science, occupied more the attention of savants in Europe than in American—and particularly in France—where there are several journals dedicated exclusively to its study. The above named periodical, being in its forty-fourth year, is perhaps the oldest of its class in the world. Mesmerism is again coming into prominence in this country as a therapeutic agent, and it is time that its importance should be recognized. Forty years ago it was a matter much discussed throughout the United States and it is a little singular that interest in it should have so completely died out during all the intervening years until now. From this on it will probably begin to take the rank it deserves, as a growing interest is manifest.

Lux—Bulletin of the Natural Academy for Spirit and Magnetic Investigation. Several numbers of this interesting monthly have reached our table. It is published in the city of Rome, Italy, and belongs to the Allan Kardec school. The copy before us is of neat typographical appearance and the two concluding articles are translated from the RELIGIO-PHILOSOPHICAL JOURNAL.

About Jonathan Edwards.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of to-day I read an article by Jennie Chandler, written just after she had been reading the life of Jonathan Edwards. She calls it a book of remarkable interest and admits its influence has not yet been eradicated from the theology of to-day. Having been a victim of that kind of teaching and having suffered so much through all my younger years by such horrible blasphemy, I can hardly resist having a word to say when the name of Jonathan Edwards is mentioned. If I mistake not, he is the man who said the greatest enjoyment of the saints in heaven would be in looking over its walls and witnessing the agonies of the damned, and that infants not a span long were there who were born of unconverted parents. Few men or women who have arrived at years of maturity but know how weak and foolish it is to get mad, or rather, "if reviled, revile not again." Where is the person who would not rush to the relief of any human being crying in agony, or, in fact, would not step aside and let the reptile live? Can it be possible that a saint could be happy in heaven, or that infinite love, wisdom and power would tolerate the e ernal wails of even guilty humanity to appease his wrath? I have studied the teachings of theology, as made up by the schools, have noted the variety of interpretations of the "letter," and now have the blessed privilege of the mild and loving inspirations of the day and generation of Spiritual resurrection, and lo! old things have passed away. We arise in newness of life to shake off the dark mantle of superstition, and hope and life are crowned in victory. Life is a divine gift, but oh! could there be a greater curse bestowed upon us if, after battling with the conditions of earth and the temptations of the wily being provided to attend our weaker years, than that nine-tenths of humanity are to wail in eternal misery. No worse character can possibly be pictured than the Jonathan Edwards or orthodox God. The Christ within, or elements of eternal growth may be but in the germ, but its resurrection is certain. There are no retrograde movements in nature and certainly no mistakes. The operation of spirits through mediums, or prophets, as they were called, are conspicuous on every page of the Old Testament and naturally enough adapted to the age. Every other system of religion, as well as the Christian, had its own spiritual guides, but each and all claiming the especial favoritism of God. The Jews are hated by almost all civilized nations to-day, but were the chosen of the Christian system. It is an unjust parent who has favorites in his family or who punishes except to reform. Eternal punishment can only be for revenge, for sin punishes itself. Infinite love can only pity the erring. To be punished for an honest opinion is unjust. My convictions will not admit the requited test necessary to salvation according to Jonathan Edwards or T. D. Talmage. Who is to keep the fire going for my punishment? Is that to be the business of infinite love or the gentlemen above named? They may declare my opinions erroneous, but I would expose myself very much in an effort to rescue either of them from a burning fire. I do not know of a human being so bad that I would not, if I could, relieve him, if suffering. It is human needs, not God's, for which we ought to come up to the help of the Lord against the mighty. To work for humanity is the only way we can work for God. The love of God is a more pleasing theme than His wrath, and the human soul, touched to sympathy, even to

"Mourn the hapless daisy's fate,
As, underneath the furrow's weight,
It finds a tomb."

To be watchful for human needs and prompt to help is more important than to hold a threatening watchfulness for wrongs in others and then howl like a revival sensationalist about the fearful looking for and the wrath to come. Jenny Chandler believes that Edwards set back for a century the progress toward liberal thought. I believe, however, that burning at the stake days were then past and he was not allowed to enjoy what Calvin did. She wonders why he is not heard from. Why, Jenny, he is in heaven very busy singing psalms. Ignatius Loyola has been heard from and is trying yet to put a stop to spiritual communications, because they do not indorse the order of the Jesuits. Edwards may not be a Spiritualist yet. There are strong-minded men still on the orthodox platform all over the world. The spirit has not yet made alive what the letter killed so completely.

But enough of Edwards and Loyola. The sweet lines of my namesake in last week's JOURNAL would inspire if the susceptible element were here. Burns might visit his camp and be unseen. The loved of other days may oft be near us and we know it not.

PETER THOMPSON.

Ceredo, W. Va., Nov. 3.

Inspired Words of a Quaker.

To the Editor of the Religio-Philosophical Journal.

Some weeks since, on a Sunday morning, I was sitting down to my table to write a letter to a friend at Trenton. In the letter it was my purpose to discuss the subject as to whether Jesus of the New Testament was a real person, or an ideal character clothed with legendary garments, much the same as had been wrapped about other god-men of the past. As I was taking up my pen the door-bell rang, and I let in Samuel Taylor, an inspired speaker in the "Friends' Society." He said that he felt deeply impressed to call on me before going to meeting. I told him that he had come just at the right moment, for I would like to know what the inspiring force, attending him in his public ministrations, would say about Jesus being a myth. In a few minutes Mr. Taylor fell into a trance state and commenced speaking. He said, among other things, that "Jesus was the son of Joseph and Mary. He never claimed to be God—never claimed to be the savior of the world, or to be king of the Jews, and Pilate knew that he had made no such claim.... He never taught the doctrine of endless punishment—had never said, 'If a man come to me, and hate not his father, and mother, and wife, and children, and brethren and sister, and his own life also, he cannot be my disciple.' He never said—'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'.... All such absurd statements were made by priests for priestly purposes." Mr. Taylor closed his remarks with the following poetry:

"Oh, comrades, look backward no longer.
The false must give place to the true,
The fruit that has ripened and fallen,
Gives place to the bloom of the new.

We have looked on the old in its glory,
We have seen it grow rusty and gray,
We have watched the proud stars of its chaplet
Grow pale in the light of to-day.

The wine-press of truth must be trodden,
Our souls for the conflict are strong,
The needs of the future are many,
And evil hath triumphed too long.

Hark! down through the on-rushing ages
Peal out the glad notes of—to be;
Press on! break the chains of oppression—
Fill earth with the shouts of the free,

Cling not to traditions that vanish
When the winds of reality blow,
Nor store in the old musty bottles
The glorious wine of the new.

I have known Samuel Taylor for about twenty years, and I regard him as a strictly honest man, and have never heard a word from any one against his integrity. In this instance he was so deeply entranced that I found it necessary to relieve him of the influence, with passes. When he came to himself he did not know that he had said anything. I made a copy of the verses and gave them to him. I questioned him, whether he had ever heard them before, and he said that he had not.

W. C. WATERS.

Bordentown, N. J.

Theosophy and the Socialists

To the Editor of the Religio-Philosophical Journal.

The latest convert of important individuality to theosophy, that is to say, the Blavatsky lodge, London, has caused a flutter among socialists and others. The erstwhile joint editor of the *National Reformer*, author of certain voluminous publications, etc., a convert to socialism of late years and an avowed active partizan of neo-Malthusianism, has been received with an ovation by her new colleagues, as F. T. S., and she forthwith expounds theosophy in an ultra radical evening half-penny news sheet. Vide *Star*, London, July 2, 1889.

Atheists, socialists, Malthusians and other such, who looked up to this lady as the one educated woman among their prominent speakers and writers, waxed wroth with this desertion, and the secularist papers contain bitter comments thereon.

What is the signification of this jubilation among the Blavatsky coterie over the accession to their ranks of such an element? For it must be borne in mind that the lady in question has her following, men and women of considerable energy of character and some ability, even if there be more zeal than discretion among them.

There are several socialist coteries here. The "creme de la creme" is said to be gathered under the Fabian Society. There are the Social, Democratic, and Socialist Leagues, but of a lower grade socially, educationally, etc., for socialists even have their aristocracy.

It may interest western readers, Spiritualists and theosophists, to learn of this new development here; and as one in the swim of public movements here in London, I assure readers on your side that this bodes little good for theosophy in the higher sense; indeed it is but a feather that shows how the wind blows, recent secessions from theosophy of several of its best informed, erstwhile fellows being taken into account. There is the theosophical publication, of which the secretary was Mr. Richard Harte, "late president Aryan Theosophical Society, New York, U. S. A. [vide first issue of circulars of T. A. S. last year], and later *locum tenens* and acting editor of the *Theosophical Aryan* during the absence of the president founder (?) Col. H. S. Olcott. This now publishes Lucifer, Secret Doctrine, etc., besides "occult" works that are more of the catchpenny than theosophical—and in *Light*, July 27, page 363, they are called "foolish talk, tending to darken .... without knowledge, an impertinence, grote-que travesty, etc.," by a late prominent theosophist, a young man of scientific repute, the scion of aristocracy and son of a distinguished anthropoloist and galiant military officer.

Theosophy is being attacked here on all sides and the "Esoteric Section" is much to blame for its fatuitous behavior; while in India it is in its senile decay already, though but a dozen years old. The fact that theosophy and esoteric. Buddhism, with fantastic reincarnation, karma, etc., theories, in their Occidental phases, are unfamiliar to experienced residents in the Orient, will be treated of in another contribution.

C. PFOUNDES.

Successful Prophecy.

To the Editor of the Religio Philosophical Journal.

The possibility of prophecy in the nineteenth century is so often disputed, and more often by those who willingly concede the correctness of the prophecies in both the New and the Old Testament scriptures, that I am prompted to give a recent experience, hoping thereby to add one more to the list of proofs positive which are daily accumulating for the benefit of psychical societies, and also of individuals who, even had they seen the prints of "the nails in his hands" and the "spear in his side," would probably still have doubted.

Prior to our coming from San Francisco to Seattle, in March last, we had made, by correspondence with our son who was then in Chicago, all arrangements to meet him here at a certain date, with the intent and purpose of a business partnership between himself and his father. Being intimately acquainted with Mrs. H. E. Robinson of San Francisco, whose abilities as a psychometrist none can question, I took advantage of a pause in a conversation with her upon entirely foreign subjects, to inquire of her of the "business outlook in the Puget Sound country." She replied, "Your son will meet you there all right and the business outlook is good; he and his father will unite their efforts in business, but they will meet a third party, with whom they will form a connection, and after the business has run for a little time number two of the firm will go out." We did meet our son here and in less than a week, in the most unlooked-for manner, they met a gentleman who had the controlling interest of the only vacant store then in the city, and was working in the same line they were figuring upon—the purchase and sale of cattle—and the stranger proposed a partnership, which in due time was consummated. The stranger being my son's senior, his name was placed second upon the firm name, and although the first of the friend's prophecy had been fulfilled we did not then dream of a complete fulfillment, but in less than three months, by mutual consent, the "number two of the firm" withdrew, literally fulfilling the entire prophecy of my friend. A still more recent experience will serve to add new luster to my friend's name and more proof for the doubter.

Having bought a home here, the grounds of which are larger than we need, I asked her by correspondence if we "should build upon our lots and how many houses," not saying anything relative to business at all. After replying as to houses, etc., she wrote, "I see a change coming in the business — an adding to, enlarging, which will increase the income and be a financial advantage." At that time there were no visible signs of the correctness of this prediction, but in less than a month an opportunity did present itself, wholly unsought by either my husband or son, whereby they could add largely to their business, open an exclusively wholesale market (where heretofore they had combined the wholesale and retail in one, much to their disadvantage), and increase their business facilities very much. This has been consummated and bids fair to be all that my friend predicted. In justice to psychometry and to Mrs. Robinson, I submit these experiences. Who will say that prophecy belonged to the early ages alone?

MARY V. PRIEST.

Authority for the Statement.

To the Editor of the Religio-Philosophical Journal.

Your correspondent, whose name I have forgotten, requests "Athene" to give authority for the statement that the oracles closed with the advent of the Hebrew child (Christ). In a book entitled "On the Dangers of Modern Spiritualism," by William B. Hayden, on the last page headed "Appendix," will be found the following: "We regard the demoniacal possessions mentioned in the gospels as literally real, and presume the fact of the great change in respect to them wrought by our Lord's advent will not be generally questioned. Their prevalence distinctly appears to have been broken up and their occurrence reduced to a few sporadic instances, which no doubt may be said to have continued down to our times.

"With respect to the oracles, it is true that the authority of some of them began to decline before the coming of the Lord. But after His advent the change certainly was more marked and rapid. Eusebius refers to this circumstance as well known in his day and attributes it to the advent of the Messiah, maintaining that He had, when on earth, sent the responding demons away. A similar view was maintained by other early Christian writers, and for several centuries it is alleged to have been the current Christian belief. Ennemoser (Hist. Magic. Vol. 1, pp. 433, 434), says; This idea was strengthened by some occasional answers of the oracles themselves, and among others, Porphyrius received this response: 'The voice comes no longer to the priestess; she is condemned to a long silence. To Augustus, too, who, according to Suidas and Nicophorus, sent to the oracle to inquire what successor he should have, it was answered: The 'Hebrew Child, whom all the gods obey, drives me hence.'

"Ennemoser still believes, however, that the oracles did not cease with Christ, as we find frequent mention made of them afterwards. This is undoubtedly true; they continued for some time to be consulted. But the great fact remains as held by the early Christians—and they were living in the times to behold it and could not have maintained it in the face of the pagan world if it had not been true—that they very rapidly sank into disrepute and in no great length of time, certainly by the time of Constantine, had disappeared altogether. This is clear unless the scattered attempts to seek communication from the other world, which we believe have existed in all ages, can be called 'oracles.'"

See also the articles on the subject in Chambers and the New American Encyclopedias.

ATHENE.

The Religious Feeling.

To the Editor of the Religio Philosophical Journal.

Your article on the "Religion of Humanity and Church of the Spirit," calls for a response from Spiritualists and others. I would give it as my humble opinion that the introduction of religious exercises, in meetings held for the purpose of giving expression to the religious feeling, would be of great benefit to many. I would suggest bible readings and the reading of good authors in social reunions. There are many good Spiritualist works and among those not Spiritualist there are many which are in full accord with our philosophy, such as Emerson, Longfellow, Whittier, Alexander, Pope, Byron etc Beautiful hymns might be selected and sung, and such prayers used as the Lord's prayer, Pope's universal prayer, together with what would come to each spiritually minded person out of the warm aspirations of his or her soul, looking heavenward. Thus, without using any creed save the Fatherhood of God and the brotherhood of man, recognizing inter-communion between the two worlds, giving the largest liberty of thought and the expression of religious feelings in our meetings, circles and sittings for the spirit phenomena, all would combine to fill a void that many now feel and help on the Religion of Humanity and the Church of the Spirit.

WM. MASON

Notes and Extracts on Miscellane Subjects.

William Nickel is the proprietor of a 5-cent store in Butler, Pa.

There is a growing demand in England for human skin leather.

The Czar of all the Russians plays a handsome silver cornet.

A petrified alligator was recently found on the beach at Cutler, Me.

It is said that it is American English that salutes the ear all over Paris.

During the last eighty years 8,000,000 people have died of phthisis in France.

It has been discovered that one of the most valuable oils used by the old masters was walnut oil.

In Paris the remains from the dissecting-rooms are now sent to the crematory at Pere la Chaise.

John Masgatt, aged 76 years, of West Ellsworth, Me., drove forty miles to be initiated a Good Templar.

A former teacher of Latin in one of the high schools in Indiana is now driving a dirt cart in Wichita.

"Show me a man who rides a velocipede or bicycle and I'll show you a case of spinal complaint," says Dr. Agnew.

A canal 250 miles long is to be built for navigating purposes in New Mexico. It will be thirty feet wide.

A marble statue of the Princess of Wales, by a French sculptor, is to be executed for the erection at Copenhagen.

A Roman aqueduct has been lately cleaned and put in order at Sahelies, Spain, and now supplies the town with water.

An Augusta, Me., lady started out to collect 1,000,000 postage stamps. She has accumulated 200,000, and is ready to sell out.

A number of diamonds are said to have been found in a meteoric stone which has recently fallen near Novoe Urie, in Russia.

Harrison, the "boy preacher," is worth about $50,000. What a fortune he will have when he gets to be a man!

A Worcester (Mass.) journal claims to have a lady subscriber who has been reading the paper for eighty-four years.

Eighteen tons of steel disappear daily on the single system of the London and Northwestern railway, through wear and rust.

A French criminal judge collects tattooes, viz: "Illustrated" morsels of the skin of executed criminals, which he secures in an album.

John Templeton of Adams county, Pennsylvania, 76 years of age, has a jacknife that he has carried since he was sixteen years old.

A liquor officer, in searching a house in Boston, found behind a large picture an opening in the wall which concealed fifty bottles of lager beer.

A woman at Reading, Pa., hanged herself because she had a severe toothache. She told a friend the day before she couldn't bear it any longer.

A salesgirl employed by a New York dry goods house was polite and agreeable to an aged customer, who has just died, leaving her $6,500.

According to an exchange, the number of church es burned last year was 182, and all but twelve of them took fire from their own furnaces.

An old copper cent bearing date of 1809 was found by one of the workmen while clearing grounds for the market building in San Augustine, Fla.

When Sara Bernhardt went into mourning she discharged her white page and engaged a black one, so that every thing would be in harmony.

The New Hampshire girl who drank chalk-water to make her look pale fooled the doctors nicely. It took two post-mortems to tell what she died of.

There are altogether about 17,000 Arabs in this country, and not 10 per cent. of them have a settled home or any other means of support than peddling.

A projected canal across the upper part of Italy, connecting from the Adriatic to the Mediterranean, would take six years to build and cost $125,000,000.

There is a spot in Siberia about thirty miles square where the ground has not thawed out for the last 100 years, and where it is frozen to a depth of sixty feet.

A village in Northern France has the shortest name in the world. It is the little commune of Y, in the department of the Somme. It has 200 inhabitants.

A plague of monkeys afflicts Tanjore, in Southern India. The creatures do so much mischief that an official monkey catcher receives a rupee for each monkey captured.

Something was thought to be wrong with a hydrant in an Indianapolis house. An investigation showed that a dead snake four feet long was in the water-pipe.

At the meeting of the five academies which form the Institude of France Comte de Franqueville, in his paper, said: "I wager that the political women will eventually win the day."

A young woman from the west who was visiting a seashore resort was told that man-eating sharks could be caught there. "Where do the sharks get the men?" she exclaimed.

At a wedding in Arizona the other day the bride received, with other gifts, a furnished house, a mule, a heifer, a barrel of beer, a cask of wine, some whisky and a corkscrew.

Few people know that the government issues a stamp of the denomination of $60. Such stamps are used on second-class mail matter, and are rarely seen by the general public.

Micajah Owens, one hundred years old, living near Rochelle, Ga., walked to town the other day a distance of five miles. Only three years ago he walked twenty-eight miles in one day.

Of the 35,000 tons of wire fencing annually imported into the Argentine Republic it is said that Belgium furnishes half, Great Britain about a quarter and France somewhat less.

The Japanese are learning how to eat meat. In 1884 only 30,000 head of cattle were slaughtered in all Japan. In 1885 the number increased to 116,000; in 1886, to 130,500; in 1888 to 200,000.

Emperor William has suggested that every high school in Germany should be equipped with a phonograph as a sort of a vocal mirror, in which the speakers can perceive their own vocal imperfections.

The whole of the sewage of Paris will soon be used for the purpose of market gardening. Gennevillier now absorbs and purifies a third of the Paris sewage water. Achires and Mery will soon utilize the rest.

An intelligent canine that spends much of its time around a railroad crossing in Boston takes a position near the safety gates when a train approaches and refuses to allow persons to pass until all danger is over.

Some boys of the Princeton college tore up a hundred feet of sidewalk for a widow named Nevis, and she sent them a great big sweet cake with enough poison in it to have killed twenty-five people had they eaten it.

Pompous English Author—My ambition, sir, is to be buried in Westminster Abbey, beside the great men of England's past." American Person—Indeed! Mine is to remain alive and kicking among the ordinary men of America's present.

Visitors to the vaults of the Pantheon in Paris remember the echo which the guide used to produce by shouting and pounding on a drum. This has been forbidden by the minister of the interior as "a desecration of the abode of the illustrious dead."

The court in the Cronin case decided that the testimony of a witness cannot be excluded because he had read the newspapers. At this age of the world, *when every intelligent person reads news*, it is absurd to exclude jurymen and witnesses from performing their duties in courts of law because they have sufficient mental activity to take an interest in current events.

H. Remsen Whitehouse, United States Charge d'Affaires, returned to the City of Mexico, November 10, after having climbed the extinct volcano of Iztaccihuatl, 18,600 feet high. The feat has only once before been accomplished. Mr. Whitehouse was obliged to cut over 2,000 steps in solid ice in order to ascend, and one night he camped in a cave at a height of 14,000 feet. With the party was the German Minister, Baron von Zedmitz. The expedition was undertaken at the request of the Alpine Club.

A Dream.

ADAM SCHOLES.

I was in a slumber, dreaming;
All around was perfect bliss.
When suddenly I heard a voice,
In song. The song was this—
The melancholy song was this.

No wonder I am feeling sad!
All I loved from me have flown!
This sacred hour there is no heart
That I can call my own.
That I can *truly* call my own."

Thus I heard the voice complaining,—
And the solemn midnight hour,
And the notes of anguish waiting,
Had a wond'rous power—
A saddening, soul-depressing power.

Another voice said: "Cheer up brother!
Behold yon glorious golden light!
There we shall meet our loved, once more,
And where there is no night—
No blasted hopes, no dreary night."

* * * *

I never can forget the dream!
I never can forget the night,
When all to me so real did seem
The bliss, the pain, the light!—
The promised joy, the glorious light.

Detroit Commercial Advertiser.

Under Mesmeric Trance.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called mesmeric sleep, are now being repeated with, it is said, a successful result. The latest news we have of an operation under the mesmeric trance is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesnet to a painful cutting operation, "of the class called dangerous, and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no sign of suffering, and awakening," not from an anæsthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place." We want the full particulars of this operation before any satisfactory expression can be offered in respect to it; but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of anæsthesia by mesmerism. The phenomena are exceptional. They are usually observed in persons of hysterical type, and offering, for the moment, the greatest hopes, are quashed quickly by the miserable failures with which they are attended so soon as the mesmeric plan is applied to patients at large. The fact is that anæsthesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anæsthesia, just as there is of hysterical hyperæsthesia, and when the representatives of the first class come under the hands of the mesmerist they are such perfect specimens for his suasion that they give him the most triumphant returns. These cases call for a special study in regard to anæsthesia, since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of mesmeric hypnotism, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anæsthesia, but to individual peculiarity.—*London Lancet.*

An Extraordinary Photographic Story

A well-known photographer will vouch for the following facts: He was called in one day to take a photograph of a young girl of about twenty, who had died a few days before. The corpse was laid out upon a bed with the hands clasped over the breast. Death had come very gently to her, and, except for the stillness, she lay there as if in sleep. Some flowers had been strewn over the body and on the floor by the side of the bed, and standing out in black relief against it, was the coffin. The photographer silently adjusted his lens and took the photograph. During the ten minutes needed for the exposure the photographer paced up and down in the long corridor outside the room where the dead girl lay. When he returned he saw that on the lid of the coffin was a flower, which was not so before. How did that flower come there? No one had entered the room, the windows were closed and there was not a breath of air stirring. Why was the flower now lying on the coffin, when a few minutes before it was on the bed between the hands of the corpse? The photographer listened, but he could hear no sound except the beating of his own heart. In a few moments, however, he determined to dismiss the question from his mind, and busied himself with packing up his instrument. Then he paused; possibly the falling flower had left a trace on the negative, or, as the day was gloomy, the photograph might not be quite successful. He would try again. A second photograph was taken and the artist returned home. That night, sitting up late in his studio, he developed the two negatives. The position of the corpse was not the same in the two negatives. The photographer strained his eyes, half disbelieving the evidence of his own senses, but there were the two negatives before him, telling, in their silent, unmistakable truthfulness, that between the taking of the two photographs the arm of the dead girl had distinctly moved. The mystery of the flower on the coffin was solved, but it was succeeded by a mystery more terrible still.—*London Tablet.*

A fact. A Baltimore parrot has been taught to say: "Take Dr. Bull's Cough Syrup."

Salvation Oil is a genuine preparation for the cure of all pain. Nothing like it. 25 cts.

Oregon, the Paradise of Farmers.

Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, $3.00.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents. and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, $2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

Harry Watson of Rupert, a six year old boy, is suffering from the bite of a vicious pig. The little fellow was on a visit to his grandparents at Hebron, N. Y., and was playing in the yard. One of the pigs made an attack and fastened its teeth in the child's leg, tearing the flesh and inflicting an ugly wound.

New Sweden, in Aroostock county, Me., where the Swedish colony was planted in 1870, in a way very similar to what is proposed in Vermont, has a history of growth and prosperity which the cavilers at Commissioner Valentine's plan, will do well to study. The first colony consisted of fifty-one persons, twenty-two men, eleven women and eighteen children. Seventy families came the second year and they kept coming until the population is now over 1,000 and it is as thrifty, sober and well behaved a community as can be found anywhere. The colony is said to have "prospered beyond the most sanguine expectations," and to use a Hibernicism, this is only what was to have been expected, for it has been almost the universal experience with Swedish immigration.

Early last summer a young girl at Summerside, Prince Edward Island, wrote her name and address upon an egg, which subsequently found its way to Boston, Mass., among other shipments. The parents of the young lady visited Boston recently, and, strange to say, were introduced to the young Bostonian who had received the egg and asked them if they knew the young lady—their own daughter. Explanations followed and a correspondence was opened. The wedding is to take place in December.

A farmer, while hunting in the woods about six miles from Sparta, Wis., found a man hiding in a cave on the banks of the La Crosse river. He was covered with rags, and looked like a veritable wild man of the woods. He writes that he had a quarrel with some Indians over their traps and he broke an Indian's arm, and had been in hiding ever since last April. His inability to talk is attributed to paralysis of the tensils.

A new heat motor has lately been introduced which operates without valves or exhaust, using the same air over and over again at each stroke, and except for a small amount of leakage would run indefinitely by the simple application of heat and the cooling medium.

The English are just beginning to awaken to a realizing sense of the advantages to be derived from lighting the river steamboats with electricity.

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe and certain relief in **Ayer's Pills.** In all cases where a cathartic is needed, these Pills are recommended by leading physicians.



Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the best cathartic and aperient within the reach of my profession."

Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

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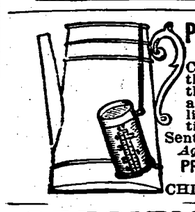
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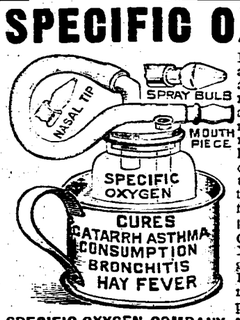


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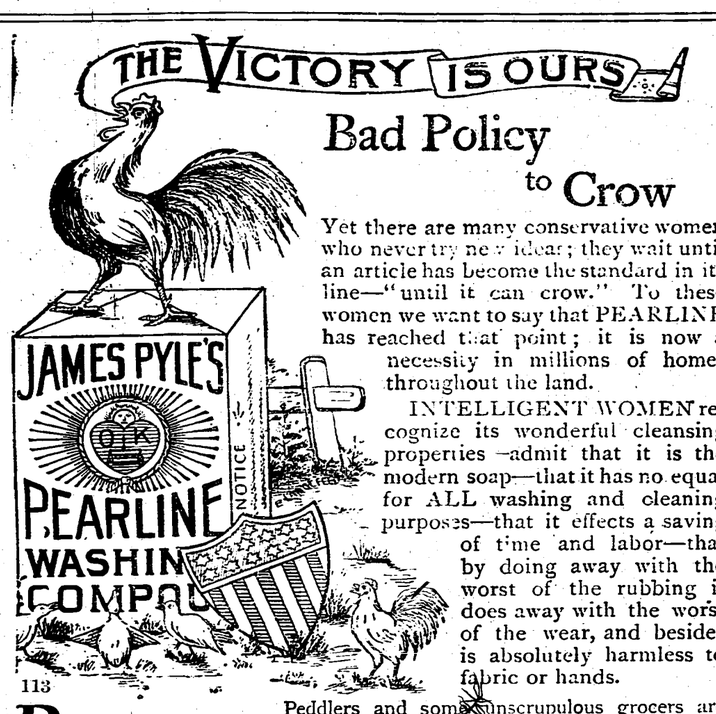
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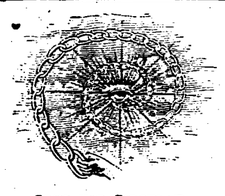
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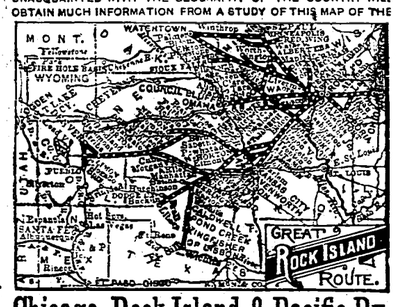
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ORGANIZATION.

ORGANIZED UNITY—HERMAN SNOW.

Should we seek to combine Spiritualism into a denominational or party movement? As it seems important that all phases of this topic be now presented through the columns of the JOURNAL, the present writer cheerfully adds his word to the general contribution, asking that his impressions be received simply for what they may seem to be worth in the sight of earnest and intelligent advocates of spiritual truth.

My leading thought upon the subject is that if it were possible for Spiritualists generally to be combined into a partisan shape, such a movement would not be conducive to the interests of truth and love in their more advanced and unselfish manifestations; for, from the very nature of our modern Spiritualism, its work can best be done diffusively and quietly. This, we may well believe, is the designing wisdom of the unseen guiding influence under which the movement is being led forward toward ends far higher and more beneficent than most mortals can understand and appreciate.

The laws of action, under which this wonderful influx from the spirit world has been moving forward with a success so astonishing, are widely different and in advance of the old order of sect and party—an order which has ever been heavy with shackles, both upon individual manhood and upon a right evolution in the advancing kingdom of divine truth.

The high spiritual truths we advocate do not lie at "the bottom of a well," nor are they to be laboriously excavated from mountain ridges by the help of complicated machinery. They are everywhere in the infinitude of spiritual space, ready to gain entrance to all open and aspiring minds, even as the rays of the material sunlight are penetrating into all open spaces of the earth. It is only needful that hindrances be removed; only that ignorance and narrowness and selfish party ends be banished; only that the skylight of man's upper brain be kept free from the dust of low, earthly contentions and be kept clear and bright for the entrance of the spiritual sunlight; only these, and then shall we see and know the truth and the truth shall make us free. And in order rightly to carry out to its legitimate ends a work like this, measures are needed peculiar to the genius of our cause; measures which are indeed now in action, could we but see and recognize them, through which the old and effete systems of false theology and reform are being shaken to the very center and made ready to fall.

Among the various causes of the religious and theological revolution of the last half-century is one peculiarly belonging to our movement, the full force of which is not yet understood even by Spiritualists. This has been the quiet creeping in, among all classes of recognized Christians, of those experimental tests so well known among recognized Spiritualists as decided proofs of the truth of our leading claim. For, although it be true that the constant appeals to prejudice and the fears of Satanic agency may hold in check certain classes in recognized Christian congregations, yet there are others of more freedom of thought, especially such of them as have had large experience in the school of bereavement and whose departed loved ones have been, through an iron bound creed, consigned to unending despair—such having long been crushed in heart and restive in spirit under the cruel tyranny of their position, are at length quite ready to test the new claim and its methods, provided it can be done away from any open connection with Spiritualism. In secret, therefore, and among themselves, they make the trial, and lo! it is a success. Through a telegraphic use of the alphabet, word comes to the sorrowing ones that the loved ones still live in hope and faith; that they have found no hell but that which they may have brought with them in their own darkened or perverted earthly experiences, and that the fire of this hell can only last till the dross of evil is burned out. And so real and natural does all this come to them, often with decisive personal tests, that the earthly friends cannot but believe in the genuineness of the message, and oh the relief which thus comes home to them! They do not cease from the good work, but this, the beginning, is to end only in a full escape from the spiritual bondage under which they have long suffered; for almost all the thought which thus comes from the unseen life is of a character to disturb and eventually overthrow the peculiar doctrines of the old evangelical orthodoxy; and thus is the work going on in almost all the churches, the "common people" hearing gladly what the religious teachers at first openly condemn.

The newly recognized spiritual power is wonderfully fitted to carry on this kind of reform, as it meets human life in all the conditions of intellectual growth and has various ways of doing its work wisely and well. Shall we not help on this quiet work in the churches, rather than by a needless display of our badges of party frighten away the timid and provoke a belligerent attitude on the part of others who might be open to a mild and peaceful presentation of the truth? With the creed-makers themselves we may have no sympathy. But with the suffering victims we should be indignantly sympathetic, and be ready in all possible ways to second the unseen workers in breaking the bondage of a dark and crushing theology.

But there are other directions beside the churches in which Spiritualism has a great work to do and in which different methods may be advisable.

Organization is good, but first let it be known to what good end it is to be directed. For it is one of the dearly purchased lessons of history that more of evil than of good has thus been advanced. By Spiritualists it is needed—for what? The phenomenal facts and the general belief that follows are being rapidly extended in all directions in their own mysterious way, with no necessity for external organized machinery; better indeed, as many believe, than with such doubtful expedients—doubtful I mean when the moral and spiritual truths belonging more especially to our faith are concerned. The simple and natural spread of Spiritualism gets along very well without organization. But how rightly to understand and use this wonderful force of the nineteenth century? This does seem to require special methods, different in some respects, at least, from the old religious routines and which shall be in wise harmony with the special genius of the movement. Under the action of the higher spiritual laws shall we appeal to a form of words to hold true souls together in working order? In that unseen world to which we are hastening, all such belong together and cannot be separated; nor could they be here were it not for certain blinding artificialities in their surroundings. All attempts to hold men together by a form of belief, however simple, are far more of an earthly mentality than of a heavenly spirituality. If honesty and independent thought prevail, these formulas cannot answer their end but for the brief space of their creation. Human capacities for spiritual verities are widely various, and should ever be enlarging. Yesterday's cup of the water of life is not large enough for to-day, and the Eternal Fountain is unbounded and exhaustless! It will never cease from a full supply of our growing wants as we aspire and move onward in our upward career!

It would seem that all we need as a basis of combined action in spirituality and reform is an earnest and general seeking to know the truth and to follow it; and all such, be they Spiritualists, or whatever else may be their party signal, are my brothers and my sisters, and I hope ever to rejoice in standing by their side working for mutual good and use in humanity's field. What is wanted is a genuine unity of the spirit. But an artificial unity, grouped around certain specified and often compromised points of belief, is not the unity that prevails in that higher sphere whence our inspiration should come. There, all artificial barriers and coverings disappear, and we shall know and be known as to our actual personal belonging, and there is true unity. In this life, just so far as we ignore or set aside artificialities and technicalities and fix our thoughts upon spiritual realities, in ourselves and others, just so far do we prepare for the action of a unity not of name only, but of natural necessity.

For what is it that keeps kindred souls apart but the want of a right knowledge of each other? A mere difference of opinion or name could not do this so long as a true spiritual freedom and love of the truth should be seen and acknowledged. It is because they do not truly know each other that highly developed souls are kept apart in sympathetic and angelic labors in this earthly sphere. All extraneous obstacles being removed, happy and harmonious blending in beneficent action must follow with such. With them the spirit of love will ever be "the one working rule of life," and like a magnetic nucleus, there will be, with them, a gentle but strong tendency to draw others into their sphere of action.

And now one train of thought touches at length the great problem, to rightly solve which would make our movement what it ought to be, the enlightening and saving power of the world. How and through what means is this spirit of love to find entrance into the human hearts within our sphere of action? All else is easy compared with this and this should be the primary aim of all wisely shaped combinations of Spiritualists, as well as of other religious bodies. Organization in itself is no panacea for this, nor can "free thought" alone touch deeply the point in view, for all now know much better than they do. There is but one true remedy; our innermost souls must be opened up toward the Divine Fountain in earnest, longing aspiration, and they shall be filled and become transformed into instruments of angelic use. For those who are *en rapport* with the higher spirit conditions are enshrouded within an atmosphere of celestial light and love, and they have only to open up their yearning spirits to receive that which shall help lift up themselves and others.

What, then, is the outcome of our train of thought?" Should there not be some stated action of a distinctively religious character in the vast flood of spirit power and influence now sweeping over the world? By all means, yes, since Spiritualists alone practically recognize as a clearly proven fact the nearness and activity of the Spirit-world in human affairs. We know, also, that there are certain essential conditions for a near approach into the presence of noble and helpful spirits. Let us study to understand and rightly use these conditions constantly striving to enlarge their capacity. Let home circles be the starting point, to be steadily enlarged in their power of good by the reception of other sincere enquirers, as the mediumistic power shall be increased in its capacity for good, as it surely will be if a right elevation of tone and purpose be kept up, and the laws of harmony preserved. So shall such central magnets steadily draw to themselves those by spiritual affinity rightly belonging there; and so in time, in favorable locations, harmonious congregations may be the result, not necessarily wholly made up of Spiritualists, but also often of such who only feel at home there and are ready to join hands with the workers.

Here, in such congregations, let worthy mediums and lecturers find an enlargement of their usefulness and a liberal support. Here let a practical study of the nature and uses of Spiritualism be pursued under such simple organizations as may be suited to the wants of each congregation, all of whom should be of an independent and progressive character, with names suited to the tastes and inclination of the members, only let those names not be of a narrow and partisan character thus falling back into the old sectarian order of things.

It is to be hoped that, ere long, congregations of this kind may be established at all the leading localities of our land—congregations which, though without a creedal yoke of any kind, shall yet be strong in sympathetic co-operation and associated action in every good work of truth and love. Such action is now being largely initiated outside of Spiritualism, though having within the congregations a large representation of firm believers in our faith, as for instance those of Swing and Thomas of Chicago, and Kerr of Rockford, Ill. And why should not Spiritualists find a religious home with such a people when location and the laws of spiritual harmony seem to favor it? And why should not such people find a home with Spiritualists when conditions favor it, since, in both these instances there would naturally follow a mutual exchange—the higher good?

To the mind of the present writer it is to a gradual increase of such independent and generally harmonious congregations—Spiritualist and others—that more than to all other causes we are to look as the leading power in the world's salvation from party narrowness and selfish ends, and for a final triumph of the kingdoms of truth and right.

(Continued from First Page.)

Maggie Fox's Recantation.

you decide to explain the position which you took or were made to take in the alleged exposé?"

"It is not of recent date," she replied. "It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but, try as I might, the irrepressible spiritual influence urged me to this course with great vigor.

"If I could consult my own desires I would not again come before the public. So far as a feeling of revenge being a factor in the premises, that idea can be very easily set at rest by the fact that there is no way by which I could bring the miscreants and plotters of evil to retribution. My only purpose is to declare to the world that I was under a baneful influence when I made my attack on Spiritualism and to right a wrong."

"You say that you, being the best-known exponent of the phenomena of Spiritualism, were psychologized by the enemies of that religion with the object of doing it an injury. How do you know that some Spiritualist may not be adopting the same method to secure this retraction of your former attitude?"

"I am perfectly aware of the fact that it is not the case. Long before I spoke to and person on this matter I was unceasingly reminded by my spirit control what I should do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings."

THE SPIRITS MOVE HER TO IT.

"Were there no overtures made by a spirit in the flesh?"

"No; I will tell you how I came to make it known to my people. I was walking on Sixth avenue, in this city, one day, when I met Mrs. H. J. Newton. The meeting was altogether accidental apparently, but I do believe it was brought about by the intervention of the 'good spirits,' and I told Mrs. Newton so. I related to her some of the facts concerning the whole affair. An arrangement was made to meet at Mr. Newton's house, and the result is that I meet you to-night."

"Has there been no mention of a monetary consideration for this mistat ment?"

"Not the smallest; none whatever."

"Then the financial gain is not the end which you are looking for?"

"Indirectly, yes. You know that even a mortal instrument in the hands of the spirit must have the maintenance of life. This I propose to derive from my lectures. Not one cent has passed to me from any person because I adopted this course."

"What cause led up to your exposure of the spirit rappings?"

"At that time I was in great need of money, and persons, who for the present I prefer not to name, took advantage of the situation; hence the trouble. The excitement, too, helped to upset my mental equilibrium."

"What was the object of the persons who induced you to make the confession that you and all mediums traded on the credulity of people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves and to get up a great excitement, as that was an element in which they flourished."

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

SAYS SHE WAS BRIBED TO THE CONFESSION.

"Won't you name any of those who were instrumental in causing you to make such sweeping charges against the methods of 'your people?'"

"I do not wish to just now. But I will mention that persons high in the Catholic church did their best to have me enter a convent."

"Was the offer made by any one in this country?"

"No; in London. I had a letter from Cardinal Manning advising me to abandon this 'wicked work of the devil.'"

"A year ago, when you were dealing your 'death blow' to Spiritualism, you said it would prove a curse to any one having anything to do with it. Your opinion is changed, of course?"

"No, my belief in Spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an uncontrovertible fact. Not all the Herrmanns that ever breathed can duplicate the wonders that are produced through some mediums. By deftness of fingers and smartness of wits they may produce writing on papers and slates, but even this cannot bear close investigation. Materialization is beyond their mental caliber to reproduce, and I challenge any one to make the 'rap' under the same conditions which I will. There is not a human being on earth can produce the 'raps' in the same way as they are through me."

"Do you propose to hold séances?"

"No, I will devote myself entirely to platform work, as that will find me a better opportunity to refute the foul slanders uttered by me against Spiritualism."

"What does your sister Katie say of your present course?"

"She is in complete sympathy with me. She did not approve my course in the past."

SISTER KATIE WAS ALSO WEAK.

"Did not your sister sign a paper indorsing your abuse of Spiritualism?"

"It is possible she may have, but such signature must have been secured by fraudulent devices and misrepresentations. She has always been an unfaltering Spiritualist."

"Will you have a manager for your lecture tour?"

"No, sir; I have a horror of them. They, too, treated me most outrageously. Frank Stechen acted shamefully with me. He made considerable money through his management for me and left me in Boston without a cent. All I got from him was $550, which was given me at the beginning of the contract."

HER OPEN LETTER TO THE PUBLIC.

To give greater authenticity to the interview, at her suggestion, the following open letter was written, to which she placed her signature:

NEW YORK CITY, Nov. 16, 1889.

To the Public— The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments.

I have not given a detailed account of the ways and means which were devised to bring me under subjection and so extract from me a declaration that the Spiritual phenomena, as exemplified through my organism, was a fraud. But I shall fully atone for this incompleteness when I get upon the platform.

[Signed.] MRS. FOX KANE.

HENRY J. NEWTON,
MARY A. NEWTON, } Witnesses.
J. L. O'SULLIVAN,

(Concluded from Fifth Page.)

In the Right Direction.

rated with a view to inducing foreign capital to invest in them, capital which was in the hands of men who had no sympathy whatever with our form of government, but had a longing eye fixed upon the real estate of this country, public and private, and they are fast getting possession of it, while thousands of native born Americans cannot possibly reach it under existing circumstances. Some one may be inclined to call in question the truth of this statement. If so, I would be right glad to join such a one in an investigation of this subject.

A state of things exists here in Texas that I, being familiar therewith, wish to direct attention to as apropos. It is that twenty-five or thirty years ago what we might term a professional land renter, one who made a business of renting and cultivating other men's lands for part of the crop, was a rare thing in this country, while now three-fifths of the tillers of the soil pay tithes for the privilege of cultivating other men's lands, with little prospect of ever doing any better. With this undeniable fact before us, I assume to say that, whether "the poor are growing poorer" or not, the poor are increasing in number, and that therefore there is an increase in poverty. And if, as Brother Stebbins (in order to get over the fact that there has been and is now an increased and constantly increasing number of wealthy men in the United States), says, "There is a vast increase of wealth," I ask, since the number of the poor is vastly increased, showing an increase of poverty, while yet, as he says, "there is a vast increase of wealth," is not this increase of wealth accumulating in the hands of the wealthy, showing that, at least, "the rich are growing richer?" It may, in order to avoid the force of the argument here brought forward to show that "the rich are growing richer," be said that there is a vast increase of population, among which this increased wealth is distributed; but this will not suffice in the face of the fact that twenty-five years ago there were not a half-dozen millionaires upon this continent, while now they are numbered by the score, and some of them owning millions upon millions of property untaxed, while the producer of raw material and mainly the consumer of the manufactured products is taxed to protect the wealthy manufacturer to the very utmost that will preserve the life of "the goose that lays the golden egg."

I regard this increase of tenant labor, or occupancy by sufferance, as it might justly be styled, as a fearful menace to our republican or democratic form of government and its institutions, in that it is utterly impossible to make patriotic and loyal citizens of a serfdom that is dependent upon the petty gods that lord it over them; for here are the hot beds that yield anarchy, nihilism and socialism in their dangerous forms. It also points to an insurmountable obstacle to intellectual and moral progress, in that the struggle for life and "the battle for bread" naturally degenerates into that of brute force, where all the higher instincts that indeed make for "life and peace" are lost sight of and man becomes little better than the brute and far more to be dreaded.

I do not wish to be understood as looking alone upon the dark side of the picture of human life! No! far from it! I am entirely hopeful and believe the great forces at work as a power behind the throne occupied by such reigning priests and kings unto God in these latter times as Bros. Whitworth and Stebbins, with such a channel of communication to the world as the RELIGIO PHILOSOPHICAL JOURNAL, cannot fail to sound the trumpet that shall make the sleeping nations hear and heed the admonition of the apostle which saith, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

When I speak of Bros. Whitworth and Stebbins as "reigning priests and kings unto God," I mean no disrepect, but to indicate that, to my mind, they, and all such spiritually illumined minds, are kings and priests of their own estate, chosen to reign with God in that new Jerusalem which John saw coming down from God out of heaven in which there shall be "no more death," a matter understood to day by none but Spiritualists in the strict sense of the term—those who, having been quickened into "newness of life" by "the law of the spirit of life in Christ Jesus" that maketh "free from the law of sin and death," have "passed from death unto life."

J. B. CONE.

Union, Texas.

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